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COMPOSITION

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PART II

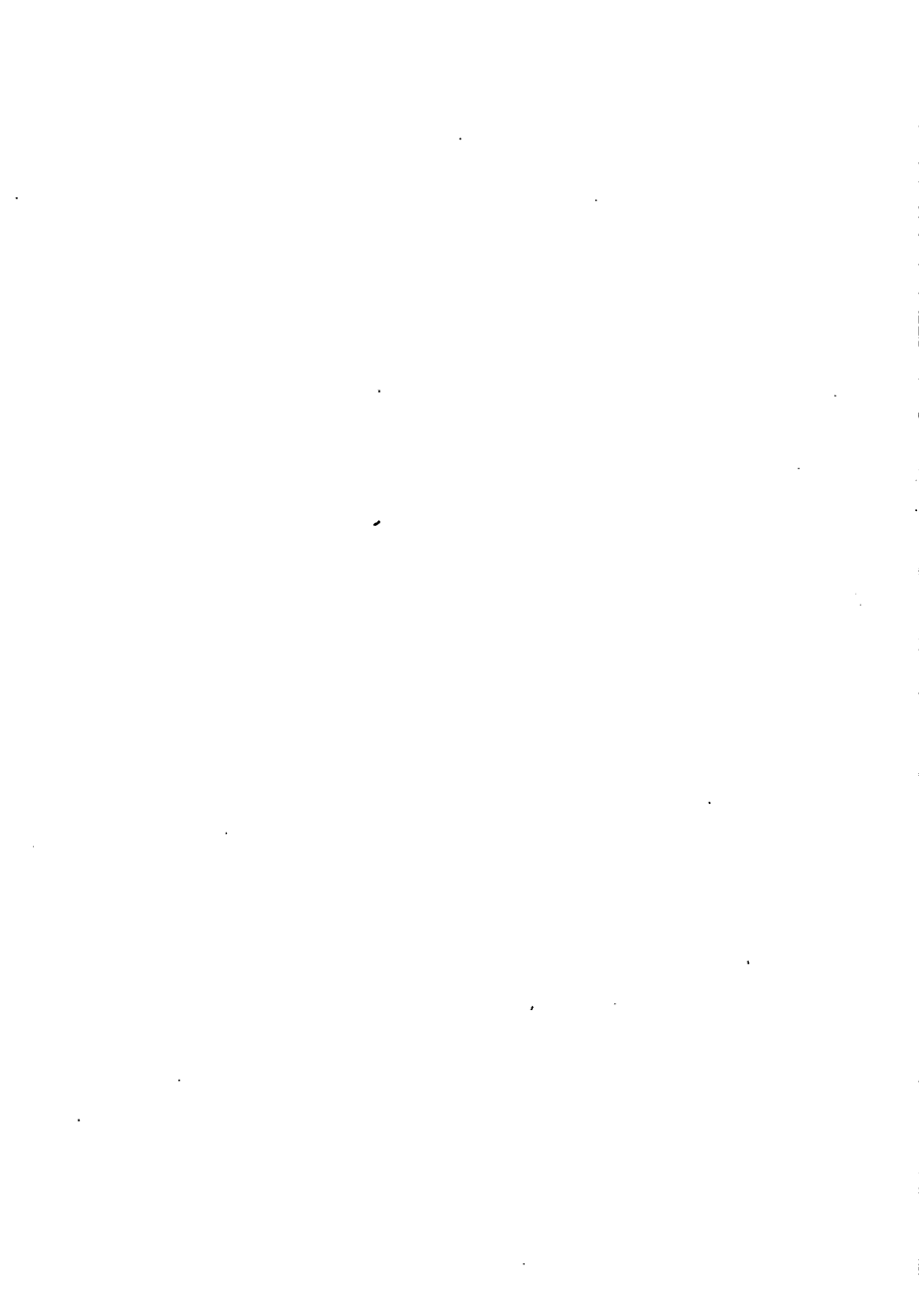
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The Students' Series of Latin Classics

*M. Kellogg*

# LATIN PROSE COMPOSITION

*FOR COLLEGE USE*

BY

WALTER MILLER

PART II.

BASED UPON CICERO, CATO MAIOR AND LAELIUS



LEACH, SHEWELL, AND SANBORN

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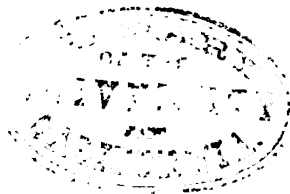
TO THE  
Memory of My Beloved Teacher and Friend

**Elisha Jones**

This Book is Dedicated in Grateful Remembrance

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" . . . propter amorem  
Quod te imitari aveo " —  
*Lucretius*









## PREFACE.



It is coming to be universally acknowledged among teachers both of higher and lower grades that the two parts of our Latin instruction—translating from Latin and into Latin—must become more united; and for this union the classical author in hand must furnish the basis. This method affords the student a definite model of style and expression; it not only gives the desired grammatical drill but also impresses the various words and phrases of his daily reading forcibly upon the learner's mind, and helps him to acquire a feeling for the proper order of words and arrangement of clauses. In this way alone can a really close connection be established between the thoughtful reading of an author and the grammatical exercises which must attend. The pupil must keep the same company in his Latin composition that he has in his Latin reading.

The exercises for oral translation are intended as a part of each day's work, and have been made in the hope of encouraging in our colleges the more general application of this excellent but much neglected means of learning Latin. No small advantage in the use of oral exercises is that thereby the interest in the author himself is freed, to some extent, from a burden of linguistic and syntactical questions. Again, in translating from the Latin, grammatical questions are often hastily dis-

posed of; turn the process around, and the student is obliged to think.

The written exercises are designed for practice in writing continuous narrative, and are intended to be used weekly or at other stated intervals; the corresponding chapters of the author are indicated at the head of the page, and each teacher can adapt his lesson in prose to the amount of reading done. The exercises for Livy, Book XXI, however, have been made fuller than the others.

The words employed are, for the most part, taken directly from the corresponding chapters of the author; all others are either simple and familiar ones or are given in the notes. The constructions required by the exercises, however, are not limited to such as may be found in the corresponding passage of text. All the essential principles of Latin syntax—even the less common ones—are illustrated, and examples of any one of them may be found indifferently any where. The phraseology of the Latin original has been adhered to only so closely as to make possible the writing of the exercises without a dictionary. They can rarely be called a translation of the Latin and they can by no means be copied from the Latin pages. The oral exercises must, in order to fulfill their end, be more nearly like the original.

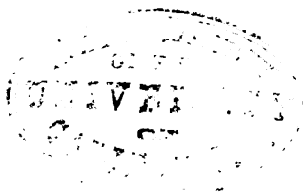
In the belief that exactness in the use not only of Latin but also of English words is furthered by the study of synonyms, and in the hope of giving a greater impulse to this feature of our Latin instruction, a few of the more important distinctions have been added in the appendix.

To many of my friends I desire to express my hearty thanks for their generous assistance in the preparation of this book: to Professors Francis W. Kelsey, John C. Rolfe and Joseph H. Drake, of the University of Michigan, who have kindly read and corrected my manuscript; to Edwin Francis Gay, B.A., of Ann Arbor, to W. E. Waters, Ph.D., of Cincinnati, and above all, to Professor E. M. Pease, of Bowdoin, and to Professor Mary S. Case, of Wellesley College, for the unwearying kindness with which they have criticised both manuscript and proof-sheets, and for the many most helpful suggestions they have offered.

I wish also to acknowledge my indebtedness for many a word and phrase to Mr. E. S. Shuckburgh's handy editions of the *Cato Major* and the *Laelius*, of which I have made free use.

W. M.

LEIPZIG, March, 1891.





## ABBREVIATIONS.

---

A. & G. ....	Allen and Greenough's Latin Grammar.
A. & S. ....	Andrews and Stoddard's Latin Grammar.
G. ....	Gildersleeve's Latin Grammar.
H. ....	Harkness's Latin Grammar.

---

\* refers to the Table of Synonyms.

A superior figure (*e.g.* permit<sup>1</sup>) put after a word applies to that word alone; put before a word, it applies to two or more immediately following.

All other abbreviations are easily understood, and are the same as those in "Harper's Latin Dictionary."

## RULES

### TO BE OBSERVED IN PREPARING THESE EXERCISES.

1. **Do not use an English-Latin dictionary at all**; for, in the first place, none is needed; and, in the second, none in existence will give the words required.

2. Let the **text of Cicero** furnish the vocabulary.

3. Follow Cicero's form of expression *as closely as the English will allow*.

4. Translate **thoughts**, not **words**.

5. **Beware** of translating English words by the Latin words from which they are derived, and *vice versa*. Occasionally the meanings *may* coincide, but in a large majority of cases our English words are derived from the Low Latin, in which the original meanings had for the most part disappeared, — *e.g.* *honestus* can never be rendered by honest, or honest by *honestus*; neither can superb = *superbus*, etc.

6. "Avoid the repetition of proper names *as much as possible*, and of general expressions representing persons, like 'the Roman,' 'the consul,' 'the dictator,' etc. Use pronouns instead; if they do not seem to refer easily and naturally, be sure that the thought is not arranged in Roman fashion, and try it again." — *Preble and Parker's Latin Writing*, p. 27.

7. Observe the arrangement of the grammatical references: Attention is called only to such parts of the same article in the grammar as are followed by a mark of punctuation; *e.g.* H. 419, III, 2, 2), means — consult the whole of the main article, the whole of section III, of paragraph 2, and of the subdivision 2), while, in H. 419 III 2 2), only the last division, 2), is referred to.



## EXERCISES FOR WRITTEN TRANSLATION.

—♦—  
CICERO, CATO MAIOR.  
—♦—

### CHAPTER I.

When Cicero was <sup>1</sup>sixty-two years old and felt old <sup>1</sup>age pressing<sup>2</sup> upon him, he decided, in order to lighten its burden of cares, to write an essay on the subject. The reader<sup>3</sup> would readily see, even <sup>4</sup>without Cicero's <sup>2</sup>saying so, that the composition of the treatise was to the author a very pleasant\* task. The thoughts are Cicero's own, <sup>5</sup>but, to give them the<sup>6</sup> greater weight, he puts them into the mouth of the aged Marcus Porcius Cato.

\* refers to Synonyms.

<sup>1</sup> What case? See A. & G. 215: A. & S. 356; 358 a: G. 364: H. 396 V.

<sup>2</sup> Can the participial construction be retained in Latin?

<sup>3</sup> *Lector*? Verbal nouns in -or are to be used in only two instances: 1) to express a constant characteristic or a repeated peculiarity of the agent, e.g. *Cicero orator*; 2) to denote the agent in a single action, by which he has won enduring

name and fame, e.g. *Romulus, Romae conditor*. In all other cases use a participle or a relative clause.

<sup>4</sup> (Not to say) = *tacere*. For the ablative absolute expressing condition see A. & G. 255 d, 4; 292 Rem.; 310 a: A. & S. 422; 547, a: G. 409; 594 2; 667; 670: H. 431, 1; 507 note 7; 549, 2.

<sup>5</sup> Translate by a relative clause.

<sup>6</sup> Do not overlook *the* in translating. See A. & G. 250, Rem., Note: A. & S. 415: G. 400: H. 423.



- 1 When Scipio<sup>2</sup> expressed surprise that Cato<sup>3</sup> never found his old age unpleasant, the latter<sup>4</sup> answered that to such as follow nature and obey\* her laws<sup>5</sup> any<sup>6</sup> time of life will be pleasant.\* ✓
- 2 Now everybody wishes\* to attain to length of days, and yet most people, when they have become<sup>6</sup> old, 3 complain\* that old age<sup>7</sup> has come too\* soon. But\* when men find fault with their old age, it is undoubtedly their own characters, not their age\* that is to 4 blame. Old age cannot fail<sup>8</sup> to be burdensome to a 5 peevish and churlish man; indeed,\* the same may be 6 said of any<sup>6</sup> time of life. A happy\* old age, moreover,\* does not by any means depend<sup>9</sup> solely upon wealth and social position, but\* rather upon wisdom 7 and virtue; there are some to whom<sup>10</sup> poverty cannot<sup>11</sup> make<sup>12</sup> old age unpleasant, others\* to whom it would be almost intolerable even in the midst of the greatest affluence.

<sup>1</sup> For the circumstantial participle denoting time and cause see A. & G. 292: A. & S. 547: G. 667-669: H. 549, 1.

<sup>2</sup> Indirect object.

<sup>3</sup> *Expressed surprise*: rendered by one word.

<sup>4</sup> See p. 26, note 6, and p. 27, note 1.

<sup>5</sup> *I.e.* every; cp. Dickens (*Domby and Son*, Vol. I, ch. VIII): "Money, Paul, can do any thing." "Any thing means every thing, don't it, Papa?"

<sup>6</sup> Time and cause; see A. & S.

509, (3), (4): G. 586, Rem. See also note 1.

<sup>7</sup> Render by the pronoun. See also note 4 above.

<sup>8</sup> *quin*.

<sup>9</sup> *perpendere*; cf. Lael. ch. XXVI, § 97.

<sup>10</sup> What case? See A. & G. 234, α: A. & S. 388; 389: G. 356: H. 391, I.

<sup>11</sup> Subjunctive of characteristic; see A. & G. 320, α: A. & S. 500 (2); 501 α: G. 634: H. 503 I.

<sup>12</sup> *reddere*.

Some old men, it is true, think that because they 1  
are advanced in years and can accomplish<sup>1</sup> nothing  
they are looked down upon; but\* neither is this the 2  
fault of years. Think of Fabius Maximus; he was 3  
a very old man when he re-captured Tarentum <sup>2</sup>and 4  
thereby won for himself such everlasting\* glory; but 5  
although he was so old, he was elected\* dictator to  
oppose<sup>3</sup> the youthful Hannibal in the second Punic\*  
war,<sup>4</sup> and by his persistence saved the republic. Old 6  
<sup>5</sup>as he was, he was for many years an admirable leader,  
not only in war but in civil life as well.

Such an old age as that of Fabius it would not be 7  
right\* to call unhappy; and his is not the only case that 8  
might be mentioned. We remember Plato,<sup>6</sup> for example,<sup>7</sup> 9

<sup>1</sup> *agere*.

<sup>2</sup> English prefers co-ordination, Latin subordination. In this case subordinate by means of a relative clause.

<sup>3</sup> What mood?

<sup>4</sup> Ablative of time.

<sup>5</sup> *quamvis*; see p. 37, note 6.

<sup>6</sup> Accusative or genitive? The accusative indicates a complete and immediate conception, usually of something in the personal experience or knowledge of the subject, the genitive a partial conception and one that is recalled only by reflecting. The accusative is a direct object; the genitive is a partitive genitive.

<sup>7</sup> Render for example 1) by *ut*,

*sicut, velut*, when the example is quoted merely to explain or illustrate a preceding statement; 2) by *nam, enim*, when the example is quoted in order to establish the truth of the preceding statement; 3) by *itaque*, when the example is a deduction from what precedes. 4) *Exempli causa* (= by way of example) is to be employed only in full and complete sentences with a verb like adduce, quote (*afferre, proferre, ponere*), etc. And 5) use *verbi causa, verbi gratia* (= let us say, for the sake of an example) to illustrate a general term by means of a single instance chosen at random.

- 1 dying<sup>1</sup> pen in hand at eighty-one; while Gorgias, at  
 the age of one hundred and six years, still took the  
 2 greatest pleasure in his study<sup>2</sup> and \* profession. These  
 men, and others \* like them,<sup>3</sup> had no fault whatever to  
 find with old age.
- 3 Some people think that old age must<sup>4</sup> be unhappy,  
 because it incapacitates<sup>5</sup> a man for public business.  
 4 True; but not for every sort. There are some kinds  
 5 of public business especially \* adapted to the old, which  
 6 young men could not perform. If you say \* that Cato  
 in his old age was not engaged in active life <sup>6</sup>because  
 he did not serve in the field any longer, you might as  
 well say that the pilot is of no use, because he does not  
 7 climb masts or bail out bilge-water. For, with the wis-  
 dom and judgment and influence which old age is wont  
 to have in increased degree, he used to direct the sen-  
 ate and people how to act, and thus he did 'more good  
 than he could have done by the exercise of the great-  
 est possible physical strength \* and activity.
- 8 But,\* it may be said, old men's memory often fails,  
 9 and they are thus unfitted for such duties. True; but  
 10 any one's memory will fail if it is not used. Pytha-  
 goras,<sup>8</sup> for example,<sup>9</sup> and Plato<sup>8</sup> and the rest\* of the  
 great philosophers<sup>8</sup> not only retained their memory as  
 long as they lived, but pursued their scientific studies

<sup>1</sup> Render by a relative clause.

<sup>6</sup> Indirect discourse; see Gram-

<sup>2</sup> Ablative of cause; see Gram-  
 mar.

mar.

<sup>7</sup> *I.e.* more and better.

<sup>3</sup> Genitive or dative? Why?

<sup>8</sup> Dative of interest; see A. &

<sup>4</sup> See Syn., s.v., and p. 30,  
 note 8.

G. 235, a: A. & S. 381: H. 384  
 II 2.

<sup>5</sup> *avocare, abstrahere.*

<sup>9</sup> See p. 5, note 7.

even till extreme old age. But apart<sup>1</sup> from these 1  
higher pursuits, any<sup>2</sup> old man can remember what in-  
terests him.

Accordingly we see that old men are not necessarily 2  
inactive or withdrawn from active life. They may be as 3  
busy as they were in earlier life, and some of them, like  
Cato, however old, are always learning something new.

The second reason why old age should be deplored<sup>3</sup> 4  
is that it 'weakens our bodies. True; but\* an old 5  
man, <sup>5</sup>if he be wise, never feels the loss of his youth-  
ful<sup>6</sup> strength.\* For<sup>7</sup> he no more\* desires the strength 6  
of youth than a young man desires that of an ele-  
phant. Besides\* it <sup>8</sup>should be remembered that it is 7  
the vices of youth, not old age itself, that weaken the  
body. Moderation and virtue can preserve even to 8  
ripe old age some of our early vigor. We see, for ex- 9  
ample,<sup>9</sup> how Nestor, even after he had lived<sup>10</sup> through  
the third generation of men,\* was actively engaged in  
the Trojan war. And Cato, at eighty-four, could still 10  
perform all the duties and functions of senator, ora-  
tor and<sup>11</sup> patron; and never did a caller<sup>12</sup> find\* him 11

<sup>1</sup> Not a preposition in Latin.

<sup>2</sup> See p. 4, note 5.

<sup>3</sup> Cf. ch. II, § 4.

<sup>4</sup> Cf. ch. V, § 15.

<sup>5</sup> The adjective alone in Latin  
has all the force of the conditional  
clause in English.

<sup>6</sup> Not an adjective in Latin.

<sup>7</sup> See Syn., s.v. And, note 4.

<sup>8</sup> What mood? See A. & G.  
266, a: A. & S. 472, (2), a: G.  
256, 2: H. 483; 484, IV, note 2.

<sup>9</sup> See p. 5, note 7.

<sup>10</sup> What mood in Latin?  
Why?

<sup>11</sup> See A. & G. 208 1, 2, 3: A.  
& S. 564, a: G. 483 2: H. 554 6.

<sup>12</sup> English *nomina agentis* must  
be rendered into Latin by a  
relative clause or a participle,  
except when they represent a  
constant characteristic of the  
agent, or have become a stand-  
ing epithet. - See above, 3, note 3.

1 pre-engaged. He knew\* how to adapt<sup>1</sup> to the strength\*  
 2 <sup>2</sup>he possessed <sup>3</sup>whatever he wished\* to do. And he  
 knew, too, of <sup>4</sup>how much more<sup>5</sup> value is mental keen-  
 ness than bodily vigor.

3 Furthermore, it is not old age alone that brings  
 4 physical weakness. Ill health\* quite as often<sup>6</sup> pre-  
 vents a man from performing public duties, and against  
 5 this youth no less than old age has to contend. But,\*  
 some one may say,\* the mind\* also\* weakens and  
 6 gives way in old age and men become foolish. True,  
 7 I answer, sometimes but not always; for it is no more  
 true that all old men are dotards than it is that all  
 8 young men are wanton and dissipated. For if the  
 mental powers are kept in action, they never become  
 old or impaired.

9 The third charge against old age<sup>7</sup> is that it deprives<sup>8</sup>  
 10 us of pleasures. But if by pleasures<sup>9</sup> sensual pleasures  
 are meant, then it is a boon divine that years bestow,  
 in that they remove<sup>10</sup> from us the most baneful<sup>11</sup> curse  
 11 of human life; for <sup>9</sup>sensuality is the source of all sin

<sup>1</sup> What mood in Latin?

<sup>2</sup> *I.e.* was in him.

<sup>3</sup> General condition, past time;  
 see A. & G. 309, b, d: A. & S.  
 477 d, 2.

<sup>4</sup> What case? See p. 3, note 6.

<sup>5</sup> Genitive of value; see A. &  
 G. 252 a: A. & S. 371; 372: G.  
 397: H. 404; 405.

<sup>6</sup> *tantum*.

<sup>7</sup> Objective genitive; see A. &  
 G. 217: A. & S. 353 (2): G. 361,  
 2: H. 396, III.

<sup>8</sup> Indicative or subjunctive?

See A. & G. 321; 341, d: A. & S.  
 519: G. 538-541: H. 516, II.

<sup>9</sup> Translate by the proper de-  
 monstrative.

<sup>10</sup> A relative clause of cause;  
 see A. & G. 320 e; 321 b; 341, d:  
 A. & S. 500 (1), (2): G. 538, 4;  
 627 Rem.: H. 517, 2.

<sup>11</sup> For the superlative of ad-  
 jectives in *-alis* see A. & G. 89 d  
 note (top of p. 56): A. & S. 172  
 (1): H. 168, 2.

and shame, and \* virtue and \* wisdom can gain no foothold where pleasure reigns supreme. And if wisdom 1 and intelligence cannot free us from so great a curse, we ought\* at least\* to be thankful\* that at last\* old age has made it possible for us not to care for that which we ought\* not to do. And so the charge that 2 age is deprived of sensual enjoyments<sup>1</sup> seems to be its greatest praise.

But if some one assert<sup>2</sup> that the old cannot enjoy 3 banquets<sup>3</sup> and drinking, we may answer that they escape also\* the indigestion and inebriety that follow. However, there is at a banquet something higher and \* 4 nobler than mere sensual enjoyment: to the wise man, 5 the most pleasant\* features of it are the company, and the conversation in which we engage over our glasses. But\* it is pleasanter\* to abstain from those<sup>4</sup> other\* 6 pleasures<sup>1</sup> than it is to enjoy them. <sup>5</sup>If one desires 7 such pleasures,<sup>6</sup> it is perhaps\* unpleasant to be deprived of them; but if one does not miss a thing, its 8 absence is never painful.

And so <sup>7</sup>when the years of service under pleasure 9 and passion are over, we may be thankful\* that we are at last\* independent and can devote ourselves to the higher pleasures of intellectual pursuits.

<sup>1</sup> Ablative of separation; see Grammar.

<sup>2</sup> Cf. ch. VI, § 17.

<sup>3</sup> Ablative of source (*frui* means to get enjoyment FROM); see A. & G. 249, note: A. & S. 419, foot-note: G. 405, Rem. 1: H. 421 I, foot-note 1.

<sup>4</sup> What pronoun? See A. & G. 102, c: A. & S. 181 (3): G. 291: H. 450, 1 note.

<sup>5</sup> See p. 7, note 5.

<sup>6</sup> Genitive; see A. & G. 218, a, b: A. & S. 359-360: G. 373: H. 399, I, 1.

<sup>7</sup> Ablative absolute.

1 The farmer's life, moreover,\* is gladdened with  
 2 pleasures, the enjoyment of which no old age can hin-  
 3 der. The earth is bountiful and always returns with  
 4 interest what it receives. Who would not be filled  
 with wonder and delight at beholding its natural  
 powers,\* <sup>1</sup>as, from the smallest seeds, it generates trees  
 and <sup>2</sup>vines, and <sup>3</sup>fruits delightful <sup>3</sup>to the eye as well as  
 4 <sup>3</sup>to the taste? Then\* the ingenious contrivances for  
 the cultivation of the soil, the swarms of bees and the  
 flowers of every kind offer pleasures without end.

5 The Romans of the good old\* times delighted<sup>4</sup> in  
 6 agriculture and often had to be summoned to the city  
 7 from their farms to discuss<sup>5</sup> affairs of state. Further-  
 8 more,<sup>6</sup> this way of life is not only delightful, but it is  
 in the highest degree healthful and profitable as well.  
 9 The abundance of every thing <sup>7</sup>man\* could<sup>8</sup> wish\* for,  
 the beauty of the green fields and olive groves could<sup>8</sup>  
 not fail to make any one's<sup>9</sup> old age supremely happy.\*  
 8 For old age itself offers no hinderance to the con-  
 9 tinued<sup>10</sup> love and pursuit of agriculture. We learn that

<sup>1</sup> See p. 4, note 1.

<sup>2</sup> For the use of the connective see p. 7, note 11.

<sup>3</sup> Ablative of the supine; see A. & G. 303: A. & S. 555, *a-c*: G. 437, Rem. 1: H. 547, 1, 2.

<sup>4</sup> What tense expresses customary action? See A. & G. 277, note, Rem.: A. & S. 464: G. 222: H. 469 II.

<sup>5</sup> Cf. ch. I, § 3.

<sup>6</sup> See Syn., s.v. Then.

<sup>7</sup> May the relative pronoun be omitted in Latin as in English?

<sup>8</sup> Indicative or subjunctive? See A. & G. 311 *c*: A. & S. 474, *d*; 477 *c*: G. 599, Rem. 3: H. 511 1 note 3; 476, 4.

<sup>9</sup> Which indefinite pronoun? See A. & G. 202 *c*: A. & S. 454: H. 458.

<sup>10</sup> Gerundive; see A. & G. 300: A. & S. 551: G. 428; 433: H. 544, 1; 542 III.

Valerius Corvus, <sup>1</sup>for instance, lived in the country and tilled the soil until he was a hundred years old, and that too <sup>2</sup>without losing any of his former influence. Indeed, <sup>3</sup>the crowning glory of his old age — as of that <sup>4</sup>of many an old man whose youth has been rightly spent — was the influence <sup>5</sup>he wielded. The rewards of such influence <sup>6</sup>are <sup>7</sup>worth more <sup>8</sup>\* than any or all the sensual pleasures of youth. But it is <sup>9</sup>not every old man that can obtain <sup>10</sup>\* them. Deference will always be paid to gray hairs, but such influence can be acquired only by genuine worth <sup>11</sup>and an exemplary life.

And <sup>12</sup>\* if, as some may say, the old are ill-tempered, peevish, greedy, this again <sup>13</sup>\* is not the fault of old age, but of character and education. For good character, like good wines, cannot be soured by age.

The fourth and <sup>14</sup>\* last <sup>15</sup>\* charge brought against old age is that death cannot be far away. But <sup>16</sup>\* is youth any farther removed from death <sup>17</sup>? In fact, <sup>18</sup>death threatens <sup>19</sup>\* youth in many more <sup>20</sup>\* forms than <sup>21</sup>\* it does old age. But, <sup>22</sup>\* even if we grant that there is nothing good <sup>23</sup>in death, there is at least <sup>24</sup>\* no evil <sup>25</sup>to fear.\* For death <sup>26</sup>will either <sup>27</sup>\* utterly destroy the soul <sup>28</sup>\* or <sup>29</sup>take it away to an eternal <sup>30</sup>\* life of bliss. And so the <sup>31</sup>12

<sup>1</sup> See p. 5, note 7.

<sup>2</sup> *without losing*: an English idiom; in Latin *neque tamen* with a finite verb.

<sup>3</sup> See p. 10, note 7.

<sup>4</sup> *I.e.* had.

<sup>5</sup> Appositional genitive; see p. 37, note 5.

<sup>6</sup> Predicate genitive of value; see p. 28, note 8.

<sup>7</sup> *non quivis* etc., or *non cuiusvis* *senis* est etc.

<sup>8</sup> Cf. Lael. ch. VIII, § 27.

<sup>9</sup> Not a noun in Latin.

<sup>10</sup> *I.e.* indeed.\*

<sup>11</sup> Partitive genitive.

<sup>12</sup> Relative clause; indicative or subjunctive?

<sup>13</sup> Will this be a future in Latin?



wise old man passes away, as ripened fruit drops to  
 1 the earth, without struggle or reluctance. The old\*  
 have scarcely any sensation of dying, and after death  
 2 comes immortality. Why in the world,\* then, should  
 people dread\* a state<sup>1</sup> that is either\* desirable or at  
 worst non-existent, or\* why mourn over it when it  
 3 comes<sup>2</sup>? Besides,\* <sup>3</sup>to live in fear\* of what must\*  
 come will take away all peace of mind.\*  
 4 Every time of life has its own fixed boundaries and<sup>4</sup>  
 5 one feels no regret when they are passed. The limit<sup>5</sup>  
 of old age is death and<sup>4</sup> it should no more be dreaded\*  
 6 than that of any other<sup>6</sup> age\*; for our souls,\* <sup>7</sup>when  
 freed from the framework<sup>8</sup> of our bodies, do not perish  
 7 and<sup>4</sup> cannot perish. In a word, the souls <sup>9</sup>we have  
 are but gleanings of the Universal Divine Intelligence  
 8 brought down from their home above; and I, at least,\*  
<sup>10</sup>am firmly convinced that we shall return again\* to  
 heaven, whence we came, to live for all eternity.  
 9 Again, the twin-brother of death is sleep. Now  
 10 the soul<sup>11</sup> lives <sup>7</sup>while we sleep, and reveals then the<sup>12</sup>

<sup>1</sup> *conditio, locus.*

<sup>2</sup> *I.e.* happens.\*

<sup>3</sup> *I.e.* if one live; see p. 34,  
note 10.

<sup>4</sup> See Syn., s.v., note 4.

<sup>5</sup> Dative of the purpose or end;  
see A. & G. 233, a: A. & S. 386:  
G. 350: H. 390, I, II, note 1,  
1)-2).

<sup>6</sup> See p. 28, note 7.

<sup>7</sup> For the circumstantial parti-  
ciple used to abridge a temporal  
clause see references p. 4, note 1.

<sup>8</sup> Ablative of separation.

<sup>9</sup> How is the relative clause  
avoided in translating?

<sup>10</sup> *persuasissimum mihi est.*

<sup>11</sup> Singular or plural? The sin-  
gular denotes soul as such; the  
plural denotes various souls as  
distinguished one from another.  
Cf. Lael. IV, § 13, etc.; and C.  
M. XXI, § 80 (*corporibus*), § 81  
(*corporis*).

<sup>12</sup> Ablative of degree of differ-  
ence; see p. 3, note 6.

more\* clearly its divine powers and origin<sup>1</sup> <sup>2</sup>by looking forward into the future. <sup>3</sup>How much more divine <sup>1</sup> must it be, <sup>4</sup>when entirely freed from the bonds of the flesh!

And finally, the best and<sup>5</sup> greatest men not only <sup>2</sup> recognize that their souls<sup>6</sup> <sup>7</sup>are going to a better world than this, but they<sup>8</sup> are also convinced that the future of this world will concern them. If this were not so, <sup>3</sup> who would not prefer to lead a life of ease and strive to avoid all unnecessary<sup>9</sup> exertion? But,\* <sup>10</sup>in the <sup>4</sup> hope of immortality, a wise man labors for undying fame. And, when his time comes, he passes away <sup>5</sup> without the least reluctance; for he knows\* that he <sup>6</sup> has not lived in vain.

<sup>1</sup> Not a noun in Latin.

<sup>2</sup> Gerund or gerundive? See A. & G. 301, 1: A. & S. 551 c: G. 432: H. 542, IV.

<sup>3</sup> See p. 12, note 12.

<sup>4</sup> See p. 12, note 7.

<sup>5</sup> See Syn., s.v., note 1.

<sup>6</sup> See p. 12, note 11.

<sup>7</sup> Present or future?

<sup>8</sup> What case? See p. 32, note 2.

<sup>9</sup> *quae non necessaria* (or *opus est*; *supervacanea*).

<sup>10</sup> For the circumstantial participle denoting cause see references p. 4, note 1.

## EXERCISES FOR ORAL TRANSLATION.

—♦—♦—♦—  
CICERO, CATO MAIOR.  
—♦—♦—♦—

1. 1. To his friend, Titus Pomponius Atticus, Cicero addresses his essay on old age. 2. Both\* were now growing old\*; 3. and both were beginning\* to feel the cares that this time of life brings. 4. And\* so, in order to make the burden light, or\* even pleasant,\* Cicero decided to write a book about old age. 5. He knew\* that Atticus was troubled in the same way as he himself about the republic\*; 6. and besides (*praeterea*) they were old\* friends. 7. Therefore, as soon as he resolved to write, he thought of Atticus as especially\* worthy of its dedication.

8. The preparation of the book, he says,\* was a pleasant\* task; 9. for by it he hoped (*sperare*) to alleviate for his friend as well as for himself the discomforts attendant upon old age.

2. 1. Most people find old age a heavy burden. 2. But\* that is because they have in themselves no capacity for a happy\* life. 3. Old age,\* like every other\* appointment of nature, should not be looked upon as an evil.

\* refers to the Synonyms.

4. And of (*per*) itself it really\* is not such. 5. It is, indeed,\* something that all men desire.\* 6. And yet almost\* all, when they once\* have attained it, deplore the fact. 7. Do they think old age would be any less a burden, if it came when they were six hundred years old? 8. If so, they are mistaken. 9. Their past life, however long, can never lighten the peculiar burden of age.\* 10. It is inevitable that there should be something to mark the end. 11. But if man\* would only obey\* nature's laws, it would not be so\* difficult to support the growing burden of years.

3. 1. Some old\* men complain\* that they have been deprived of their youthful pleasures. 2. They ought\* rather to be glad that they are once\* freed from the bonds of passion. 3. Others\* lament that they are no longer honored as they used to be. 4. If that is the case with them, it is not the fault of their age,\* but of their character. 5. When a man is growing old,\* he must\* not become peevish and\* churlish, if he wishes\* to find\* old age agreeable. 6. Moreover,\* neither wealth nor power\* is essential to a happy\* old age. 7. And yet even the wise man, if he be in absolute want, does not find\* old age very easy to bear; 8. while a foolish old man cannot be happy\* even with the greatest abundance. 9. The best and only weapons against the discomforts of age\* are wisdom and\* virtue; 10. their fruits will never fail.

4. 1. Such an old\* man was Quintus Fabius Maximus. 2. His was a character that old age could not change. 3. He was always dignified; 4. but his dignity was seasoned with courtesy. 5. And so, when he became very old, he was honored none the less. 6. He was, even

when advanced in years, no less admirable in the privacy of his home than he was in public. 7. And he was just as great in war as he was in civil life. 8. He was by no means a young man when he carried on the war against (*cum*) Hannibal. 9. And in that war by the recapture of Tarentum (*abl. of means*) he won (*i.e. obtained\**) everlasting\* glory.

5. 1. Still, not every one can be a Fabius. 2. However, it is not necessary to have waged wars victoriously in order to find old age pleasant. 3. For after a calm and sinless life may follow a quiet and peaceful old age. 4. I will only mention such men as Plato and Isocrates and his teacher Gorgias. 5. These men never ceased to prosecute their studies; 6. and so their age\* was by no means an unhappy one. 7. And our friend Ennius was poor as well as old\*; 8. and yet he had no fault to find with old age.

6. 1. There are various reasons why it is thought that old age is undesirable. 2. First, because it removes us from public activity. 3. One who is well advanced in years loses (*i.e. is deprived of*) his physical strength\* and vigor. 4. He cannot carry on wars, to be sure, but he need\* not be idle for that reason. 5. No one would say\* that men like Fabricius and Appius Claudius did nothing for the republic\* in their old age. 6. They were indeed\* engaged in active political life; 7. for through their wisdom and influence the state\* made great achievements. 8. And old\* Cato, though he could not serve in the field, was yet the destruction of Carthage (*excidio Carthagini*).

9. There is, then, public business for the old, which the strength\* of youth cannot perform. 10. The high-

est deliberative body in the state is the assembly of "elders." 11. And this would not be so,\* if the reason\* and judgment of the old were not recognized (*probatus, spectatus*). 12. The caution of old age is often better than the boldness of youth; 13. for the former is the safety of the state; 14. and it also\* may often uphold and restore a government made to totter by the follies of youth.

7. 1. But\* are not old men removed from public business by the failure of memory? 2. Not any more\* than other\* people. 3. A young man's memory also\* will fail, if he does not keep it in practice. 4. Old men remember what they care (*lubet*) to remember and what interests them. 5. They do not forget, for instance, where they have hidden their money; 6. neither do they forget their appointments to appear in court; 7. they can easily remember their debtors; 8. and when they do happen\* to forget their creditors, that is not the fault of age.\*

9. Did old age compel Sophocles to cease from writing tragedies? 10. or\* Homer to lay aside his song? 11. In the case of the greatest of poets, philosophers and statesmen (*ii qui ad rem publicam se contulerunt*) the active prosecution of their special pursuits has ceased only with their life.

8. 1. And then\* we hear that if one lives long, one sees much that is unpleasant. 2. But\* much also\* that is pleasant.\* 3. Besides,\* youth, or any other\* time of life, is not free from (*i.e.* void\* of) pain (*dolor*).

4. So we have seen that a wise old man is always busy, always accomplishing something; 5. and thus he makes himself a burden to no one, but a delight to all. 6. For

all enjoy his conversation (*sermo*), and his precepts of wisdom lead them to strive after virtue.

9. 1. The second point against old age is that it takes away our strength.\* 2. But\* old age does not desire or need\* great physical strength. 3. If an orator lose his strength from old age, calm and deliberate discourse will be more\* becoming to him. 4. Or,\* surrounded by young men, he can instruct and train them for the performance of every duty of life. 5. And all teachers of the noble\* arts ought\* to be accounted happy,\* even though their strength have failed. 6. Many an old man, whose body has not been exhausted by the vices of youth, has never felt the loss of his youthful powers.\*

10. 1. Homer often praises old\* Nestor's virtues; 2. and because of these virtues he had lived for three generations. 3. And yet such was this old man's power,\* not so much physical as mental, that Agamemnon said,\* 4. that if he had ten men\* like him, he could soon\* conquer Troy. 5. Neither was his strength\* ever wanting\* in council\* or in war. 6. So\* also\* Cato used his youthful vigor while he had it; 7. but when it was gone he did not long to have it again. 8. He saw how every period of life has its own seasonableness. 9. To him the ripeness of old age had a certain natural propriety. 10. And he always continued\* to strive to do just as much as he could. 11. Even to his eighty-fourth year, neither senate-house nor forum missed the musical ring of his voice.

11. 1. But grant that old men have little bodily strength; 2. there is still no reason to (*cur*) complain\* of old age. 3. For no one expects physical power\* in an aged man. 4. The old are not expected to do even

as much as they might do. 5. But it is not old age alone that is often too\* weak to perform official duties. 6. Poor health\* is as often or\* oftener a cause of such weakness. 7. And the young can no more\* be free from ill-health\* than can the old. 8. But its defects can be made good by painstaking. 9. Further, every one should remember that health\* of mind\* and intellect is even more important than health of body. 10. And he who does so may become an old man in body, 11. but his soul\* will always have some of the spirit of youth. 12. According to the life we live, therefore, shall we possess or\* lack the strength to continue\* our studies and labors even to our latest breath.

12. 1. Again, age\* is deprived of pleasure, they say.\* 2. This is the third charge against it. 3. But is old age for that reason evil? 4. It is rather a great blessing, in that it frees us from the bonds of passion. 5. For (the enjoyment of) sensual pleasure is more\* a curse than a blessing. 6. Whole\* states\* are ruined by it. 7. Lust for pleasure is the exciting motive to almost\* all sins. 8. It is the enemy\* of intellect and still more of virtue. 9. For imagine a person moved to the highest possible pitch of sensual pleasure, 10. and\* you will see that, just so long as such pleasure possesses him, he is incapable of any intellectual process; 11. he can accomplish nothing that requires reason,\* nothing that requires thought. 12. And if it is prolonged (adj.) into later (*inferior, posterior*) life, it will extinguish every light of the soul.\* 13. What, then, is more abominable and pernicious than sensual indulgence? 13. 1. And yet there are some philosophers who teach that everything ought\* to be judged by the standard of pleasure. 2. The



very worst thing that we could wish\* for our enemies\* were that they should devote themselves to such pleasures.

3. But,\* if by pleasures are meant the pleasures of the festive board, still old age has this consolation: 4. that it is also deprived of the accompanying ills — indigestion, sleepless nights, and so forth. 5. Moreover,\* old age can find\* more real pleasure in a moderate amount of good-fellowship than youth in excessive carousing. 6. For the best part of such feasts is not the food and drink, but the social intercourse and the conversation. 7. And so we see that it is not right\* to judge anything by the standard of sensual enjoyment. 14. 1. An old man can enjoy the delights of the social converse at a banquet more,\* perhaps,\* than his juniors can. 2. For in taking away his desire for food and\* drink, old age has increased the more\* his appetite for conversation. 3. But\* even for the former old age has not lost quite all relish. 4. Indeed\* a certain measure of such enjoyment is prescribed by nature. 5. To be sure, the old have not the same zest for sensual pleasures as have the young; 6. but neither have they the desire for such things. 7. And if one do not miss a thing, its absence is not painful. 8. It is, therefore, not right\* to say that old age is deprived of pleasures, when it does not care for them. 9. For old age is glad to escape from the bonds (*vincula*) of lust in order to enjoy the delights of study and learning. 10. For the joys of the soul\* are much more complete than those of sense (*corpus*).

15. 1. Besides,\* old age has other\* pleasures: 2. the pleasures of farm-life come nearest to the (ideal) life of the philosopher. 3. It is delightful to observe the

powers\* and constitution of the earth itself; 4. to see how with moisture from the earth and warmth from the sun all plants are generated and developed. 5. The cultivation of the vine, for instance, is in itself a delight; 6. the planting, growing and grafting of the vines bring a world\* of pleasure. 7. Then\* there are the ingenious devices of the farmer for irrigating, ditching and fertilizing the soil. 8. All these, as well as his plantations, meadows, gardens and orchards are a delight to any time of life, but\* especially\* to old age. 9. Furthermore, it is not only the cultivation of the crops, but the fruits as well that give pleasure. 10. And so the farmer's declining days are gladdened by his flocks and\* fruits, his bees and birds, and flowers of every kind.

16. 1. Cato, for example, in his old age was quite carried away with the delights of country life. 2. In his opinion nothing was so pleasant\* as farming. 3. He took pleasure in the blessings it brought; 4. he found\* it healthful, and he enjoyed the abundance of good things with which the farm was well supplied. 5. Who could be happier\* than the farmer, when his wine-cellar and cupboard were full and his fields covered with horses, sheep, goats and swine? 6. What is more beautiful than green meadows and well kept gardens? 7. And to the enjoyment of all these old age offers no hinderance. 8. On the contrary (*contra vero*), there is no doubt that it both incites and invites to such enjoyment. 9. The old\* Romans loved\* this way of life; 10. Cincinnatus, we remember, was plowing, when he was elected\* dictator. 11. And Manius Curius was at his farm boiling turnips (*rapum*), when the Samnite ambassadors came with their load of gold.

17. 1. Xenophon also\* in his *Oeconomicus* commends agriculture most highly. 2. He tells\* how Cyrus of Persia measured off and arranged his park and planted the trees in it with his own hand.

3. Many a man retains this fondness for agriculture even to extreme old age. 4. Valerius Corvus, for example, worked his farm even after a hundred years of his life were past. 5. His official career had covered no less than forty-six years. 6. In his younger days he had been a man of extraordinary (*mirus*) influence. 7. But the last\* part of his life was the happiest,\* for in that (rel. cl.) his influence was greatest and his labors lightest. 8. Why, there was more\* influence in that old man's nod than there is in many another man's eloquence. 9. And such influence is surely\* worth more than all the pleasures of youth.

18. 1. But it is not every man's old age that I would praise. 2. That old age alone seems happy\* to me which is built on the foundation of a youth well spent. 3. If one's earlier years have been passed in virtue and\* honor, the reward which consists in influence will come at last.\* 4. But gray hairs alone without virtue do not bring influence and esteem. 5. To be sure, gray hairs are always to be respected; 6. it is a mark of respect, however trivial and commonplace it may seem, to have people rise when one enters a room. 7. And it is another of the pleasures of old age to be courted and often asked advice.

8. Again, it is charged (*vituperare*) that old age is cross-grained, morose. 9. But, whatever excuse may be made for these faults, one should remember that they are faults, not of any time of life, but of character. 10. We

must\* continually strive against (*moliri ne*) becoming soured by age. 11. All of us can approve of seriousness in old age, but of sourness, never.

19. 1. The fourth reason why people say\* that old age is unfortunate is that death is surely approaching and not far distant. 2. But\* is death an evil? 3. At death the soul\* either\* perishes utterly or ascends to heaven to live forever. 4. In the first case death is nothing to fear\*; 5. in the second, it is something even to be wished\* for. 6. But\* if death is really\* an evil, is youth any better off in that respect than old age? 7. It is not absolutely certain that any one, however young, will live another day; 8. and no one ever becomes so\* old but that he thinks he may live another year. 9. Indeed,\* length of days falls to the lot of so\* few, 10. that it might seem as if death were nearer the young than the old.

11. Moreover,\* the object of life (*vivimus, vivitur*) is not to live long, but to live nobly\* and\* well. 12. For this, life is never too\* short. 13. And so death should not be feared\* at any age, and least of all by the old. 14. For whatever is according to nature is good; 15. and it is eminently (*quam potest maxime*) natural for the aged to pass away.

20. 1. And so one ought\* not to seek to live longer than is allotted. 2. Neither ought\* one to wish\* to leave\* this world\* without good and sufficient reason. 3. Life is like warfare; 4. and no one may leave his post without the commander's orders.\* 5. As long as we can meet the claims of duty, we may hold death in contempt. 6. Indeed,\* contempt of death is something we ought\* to practise from boyhood on. 7. For all must\* die, and

no one may know\* but that he shall die this very day. 8. Accordingly no one, if he does not despise\* death, can have any peace of mind\*; 9. for his heart\* must\* be filled\* with a constant dread\* of ever threatening\* death. 10. As a matter of fact (*profecto*), men not only disregard uncertain death, but often advance with cheerful and resolute hearts\* into certain death. 11. And if even young men of no education can do this, how much less should educated old men be afraid\* to die. 21. 1. For the nearer they are to death, the better they ought\* to understand it. 2. I, for one, believe that the great and good men whom we call dead still live; 3. and I am convinced that the life which they live after death alone deserves the name of life. 4. I have been brought to this belief by my own scientific investigations; 5. and my opinions (rel. cl.) on the subject of the immortality of the soul\* are confirmed (*affirmare*) by the recognized authority (hendiadys in Latin) of the greatest philosophers. 6. They call attention to the elasticity of the soul, its retention of the past and knowledge of the future. 7. The soul that is capable (*posse*) of grasping all our knowledge,\* arts, inventions, cannot be of a mortal nature. 8. Besides,\* the human soul is undoubtedly an emanation from the divine World-soul and therefore must\* be immortal. 9. It is not composite, but homogeneous; 10. and so\* it cannot be divided or leave\* itself, and therefore cannot perish. 11. And finally, as our souls existed before our birth and have been brought down from heaven, 12. so\* they shall live after death and return again\* to their home above.

22. 1. And further,\* no one can see the soul\* in a living body. 2. Why, then, should any one doubt that it

does not cease to exist when the body perishes? 3. Is it likely (*veri simile*) that the soul lives as long as it is in a mortal body, 4. and that as soon as the body is destroyed it dies? 5. Or\* does not the body rather die as soon as the soul departs? 6. The soul is, therefore, the fundamental cause of life, is life itself, and is, consequently, deathless.

23. 1. Great men\* desire\* to do great things because they have a sort of inner conviction that the future also\* will concern them. 2. For if the soul\* be not immortal, why should they strive after undying fame? 3. Why not rather lead a life of peace and quiet? 4. The wise man knows\* that he is going to a better world than this. 5. He has never considered (*habere*) this world\* as (*pro*) his home, but rather as only a lodging place; 6. and he meets death with the utmost resignation, if not with joy.\*

7. With such thoughts as these Cato had no fear\* of death. 8. For he knew that he should soon see again the friends whom he had loved\* in days gone by (*ante*). 9. And he was carried away with his eager desire to join the company of the illustrious men\* of olden\* times. 10. But most of all he desired to see again his much-loved (*carissimus*) son, Marcus Porcius. 11. Least of all did he wish\* to become a child\* once more and live his life over again.\* 12. He did not deplore life, nor did he regret that he had lived; 13. for he believed that he had not lived in vain.

## EXERCISES FOR WRITTEN TRANSLATION.

### CICERO, LAELIUS.

#### CHAPTER I.

- 1 The book in which Cicero sets forth his views 'on the subject of friendship is, like the Cato Major, a dialogue made to rest on the authority of men\* of  
2 the olden\* times. This essay, <sup>2</sup>as well as the other, Cicero dedicated to his friend Atticus, who had often urged him to write a book of this sort, and<sup>3</sup> at whose request he had, not many months<sup>4</sup> before, composed  
3 his treatise<sup>5</sup> on old age.\* In the latter<sup>6</sup> work,<sup>7</sup> Cato, almost\* the oldest\* and certainly the wisest man of his times, was just the character to take that part in a discussion on old age in which Cicero introduced  
4 him; for he was an old\* man for many years and

\* refers to Synonyms.

250, Rem.: A. & S. 415: G. 400:  
H. 423.

<sup>1</sup> *de*.

<sup>5</sup> *disputatio*.

<sup>2</sup> *i.e.* also.\*

<sup>6</sup> What pronoun? See A. &

<sup>3</sup> When translated? See Syn.,  
s.v., note 2.

G. 102, a: A. & S. 181 (4); G.  
290, Rem. 1: H. 450, 2.

<sup>4</sup> What case? See A. & G.

<sup>7</sup> Why not *opus*?

in his very age\* he was eminently happy. In the 1 former,<sup>1</sup> Laelius, surnamed "the Wise" and far-famed for his intimate friendship with Scipio, discusses friendship.

After the death of Scipio, <sup>2</sup>B.C. 129, the eyes of all 2 were turned to Laelius to see<sup>3</sup> how he bore his affliction. A wise man like him ought\* to find his virtue 3 superior to all the <sup>4</sup>changes and chances of mortal life. But\* people<sup>5</sup> feared\* that he did not bear his 4 grief as became<sup>6</sup> the true philosopher; for, inasmuch 5 as he had been absent from the last meeting\* of the college of augurs, they thought that in his deep\* sorrow he <sup>7</sup>had been unfaithful to a duty which at all other times he had performed most scrupulously. But 6 they <sup>7</sup>were unjust to accuse<sup>8</sup> a man of so\* sound a character of neglecting<sup>9</sup> his duty; for it was his 7 health\* and\* not his grief that kept him from the meeting.

And yet it would be a great mistake to suppose that 8 Laelius was not touched<sup>10</sup> with a feeling of sorrow for the loss of so\* dear a friend. His sorrow, however, 9 was not for his friend, who had gained all that <sup>11</sup>mortal

<sup>1</sup> What pronoun? See A. & G. 102, b: A. & S. 181 (4): G. 292: H. 450, 2.

<sup>2</sup> Date from the founding of Rome.

<sup>3</sup> Omit.

<sup>4</sup> *humani casus*.

<sup>5</sup> *decēre*; what mood?

<sup>6</sup> *abduci*.

<sup>7</sup> In reference to a single and definite action (i.e. in connection

with *quod* or *cum*) use *facere*, not *agere*, with an adverb (cf. ch. II, § 9). When a relative clause follows, making the thought more general, *agere* should be used. Which here?

<sup>8</sup> What mood? Why?

<sup>9</sup> I.e. of his duty neglected.

<sup>10</sup> *commoveri*.

<sup>11</sup> I.e. that it is right\* for mortal man to wish\* for.



1 man may rightly aspire to, but for himself. <sup>1</sup>As for Scipio, he had far surpassed the most sanguine hopes of all his friends and had accomplished a destiny so\* glorious that he seemed to have passed to the gods  
2 above <sup>2</sup>instead of to the shades below. And if the doctrine<sup>3</sup> be true that the soul<sup>4</sup> does not perish with the body,<sup>4</sup> but,\* when freed from the ward and bonds of the flesh, returns to heaven, to mourn for him would  
3 betray selfishness rather than friendship. So Laelius found only pleasure in the remembrance of their friendship, and was glad to have lived with him and<sup>5</sup> to have been his companion in life at home as well as in service abroad.

4 True friendship is, <sup>6</sup>as Laelius says, to be preferred  
5 to all other<sup>7</sup> human blessings; nothing is <sup>8</sup>so valuable  
6 either\* in adversity or in prosperity. It is, however, only among the good that such friendship can exist.  
7 But\* we must\* not, like the Stoics, <sup>9</sup>set up a standard

<sup>1</sup> *autem*.

<sup>2</sup> *I.e.* rather than.

<sup>3</sup> Not to be rendered by a substantive.

<sup>4</sup> May the singular be retained in Latin? See also p. 12, note 11.

<sup>5</sup> Avoid the successive co-ordination in Latin.

<sup>6</sup> Cf. ch. II, § 8. If the person quoted in a parenthetical clause like this is the originator or author of the sentiment given, then the verb of saying becomes the principal verb in Latin (without *ut*) and the infinitive con-

struction must follow. If, however, the matter is already well known and certain, then a parenthetical clause is used, as in English, and is introduced by *ut*.

<sup>7</sup> Notice that in such a connection *other* need not be translated into Latin; in translating the corresponding Latin idiom into English, *other* must never be omitted.

<sup>8</sup> What case? See A. & G. 252 a: A. & S. 371; 372: G. 379: H. 395, V; 404; 405.

<sup>9</sup> *ponere*.

of goodness to which no mortal can ever hope to conform. Let us understand by "good" those who have 1 such virtues as really\* exist in the practice of everyday life—honor, uprightness, and so forth—and<sup>2</sup> are free from licentiousness, unscrupulousness and other\* vices.

Friendship between such men, then, as we call good, 2 is the highest blessing the gods can give to mankind,\* not even excepting virtue; for without virtue friend- 3 ship would be impossible. How far<sup>4</sup> superior it is to 4 all other\* blessings can be seen from the fact<sup>5</sup> that the latter<sup>6</sup> are only fleeting and uncertain, while true friendship is everlasting.\*<sup>7</sup> What pleasure would 5 riches or\* health\* or\* power\* give us, if we had no friend, as it were a second self, to rejoice<sup>8</sup> in our prosperity just as much as we ourselves? And how 6 bitter would adversity be without any one in the world\* to share it and make it easier to endure! All 7 other\* things serve<sup>9</sup> each but one end; the advantages 8

<sup>1</sup> Observe Cicero's hendiadys; see A. & G. 385: A. & S. 659 (14): G. 695: H. 636, III 2.

<sup>2</sup> See p. 26, note 3.

<sup>3</sup> I.e. there is not in them any, etc.

<sup>4</sup> Measure of difference; see references p. 26, note 4.

<sup>5</sup> The English is here more definite than the Latin; English substantives that sum up the contents of a preceding clause or prepare the way for one that follows are rendered in Latin by a neuter pronoun (*hoc, id, illud*).

Such substantives are: matter, fact, sentence, point, thought, statement, assertion, principle, observation, truth, circumstance, etc. In this way *res* also sometimes takes the place of the neuter pronoun; e.g. *his in rebus, qua in re*, etc.

<sup>6</sup> See p. 26, note 6.

<sup>7</sup> I.e. How would . . . be pleasing, etc.

<sup>8</sup> What mood?

<sup>9</sup> How does the Latin express most sharply the distributive relation? See ch. VI, § 22.

which friendship brings<sup>1</sup> are almost\* more than one can count.<sup>2</sup>

1 Take away from all nature the bonds of good-will, and\* everything <sup>3</sup>in the whole\* universe<sup>4</sup> would be  
2 divided; not a house, not a government in the world\* is so\* abiding but that <sup>5</sup>the loss\* of friendship and good-will would overthrow it utterly.

3 If, then, friendship is <sup>6</sup>perfect harmony in tastes, pursuits and sentiments, combined<sup>7</sup> with real affection,  
4 what must<sup>8</sup> its origin be? There are some philosophers<sup>9</sup> who say that it springs from a feeling of want  
5 of help and from interested motives. But\* I maintain that the cause is a nobler one and lies further  
6 back, namely, <sup>10</sup>in nature herself. See how animals\*  
7 love their young. Will any one say\* that this love is in consequence of a calculation of how much advantage they are likely to obtain from it? Certainly not; and no more is ours, but we love\* because we see goodness and genuine worth in the object of our love.  
9 We even, in a way, love people\* that we have never

<sup>1</sup> *I.e.* has.

<sup>2</sup> Can the object of this transitive verb be omitted in Latin as in English?

<sup>3</sup> A relative clause will be found necessary in translating.

<sup>4</sup> What construction? See A. & G. 258 f, 1, 2: A. & S. 426 c: G. 386; 387: H. 425 II 2.

<sup>5</sup> Ablative absolute; *overthrow* will then be passive.

<sup>6</sup> Cf. ch. IV, § 15.

<sup>7</sup> In giving definitions the

Romans left out, for the sake of conciseness, any words that could possibly be supplied from the context.

<sup>8</sup> When the auxiliaries, *must*, *can*, etc., are used *only* to give emphasis, they are translated into Latin simply by placing the verb in an emphatic position.

<sup>9</sup> *docti*.

<sup>10</sup> What would be the difference between *naturā* and a *naturā*?

seen,<sup>1</sup> be they friends or\* enemies,\* <sup>2</sup>if only they possess a high degree<sup>3</sup> of goodness and\* virtue. And 1 when to this esteem the influence<sup>4</sup> of mutual intercourse is added, a wonderful degree of love may be kindled in our hearts.\* Advantages <sup>5</sup>will follow, as a 2 matter of course; but to say<sup>6</sup> that the motives to love 3 are found in the hope of such reward would be attributing to friendship an origin base indeed.

But\* why is it that friendship so seldom endures 4 till death? <sup>7</sup>The reasons are many, and it is a wonder that any friendship ever escapes all the dangers that threaten.\* Nothing, however, causes<sup>8</sup> so\* many 6 friendships to be broken as for a friend to ask a favor that is incompatible with right and honor.

Now let us ask\* how far a good and conscientious 7 man may<sup>9</sup> go in <sup>10</sup>complying with the requests<sup>11</sup> of a friend. Let this be established as our law, that we 8 never swerve in the least from the straight course and path of virtue.<sup>12</sup> If a friend ask\* anything dishonorable 9

<sup>1</sup> A relative clause of concession. What mood?

<sup>2</sup> *if only*: *dummodo*.

<sup>3</sup> Substantives like degree, measure, stage, etc., limited by such adjectives as high, large, etc., are often not translated, and the adjective is made to limit the following noun.

<sup>4</sup> *vis*.

<sup>5</sup> Cf. ch. IV, § 16.

<sup>6</sup> What mood? See A. & G. 309, a, d: A. & S. 477 d, (1).

<sup>7</sup> *causae vero*, etc.

<sup>8</sup> Translate by the substantive.

<sup>9</sup> Use the proper form of *licere*.

<sup>10</sup> Use the gerundive construction.

<sup>11</sup> English nouns, especially abstract nouns, are often to be rendered in Latin by relative clauses, purpose clauses, etc.

<sup>12</sup> English metaphors should always be translated into Latin metaphors, and *vice versa*, but such translation can seldom be literal. See ch. XII, § 40.

of us he is no true friend, and<sup>1</sup> it is our duty to  
 1 abandon him. Who<sup>2</sup> could be pardoned for the doing  
 of a wrong, on the plea that it was done in behalf  
 2 of a friend? Besides, that would be a most dishon-  
 3 orable mode of defending one's self. <sup>3</sup>In short, if  
 friendship is to last, 'neither party can<sup>5</sup> be permitted  
 4 to fall away from virtue. Do, therefore, for a friend,  
 when asked, only<sup>6</sup> that which is morally right, and  
 ask\* of him in turn no more than is morally right.  
 5 If, then, the truth of this law<sup>7</sup> be granted, zeal to  
 please and help a friend cannot be too\* great.

6 But certain<sup>8</sup> famous\* scholars of Greece,<sup>9</sup> <sup>10</sup>I am told,  
 say that <sup>11</sup>we should not seek friendships at all, because  
 very intimate friendships bring too\* many cares and  
 7 anxieties, and so become a burden; besides, every one  
 8 has business enough of his own to attend to. O bound-  
 less folly<sup>12</sup>! which<sup>13</sup> would, <sup>14</sup>so to speak, take the very<sup>15</sup>  
 9 sun from the skies. For since mankind\* can never

<sup>1</sup> In translating avoid the co-ordination.

<sup>2</sup> Never make the indirect object of an active verb the subject of the same verb in the passive. See A. & G. 230: A. & S. 387: G. 208: H. 384, I, II 5.

<sup>3</sup> *denique*.

<sup>4</sup> *alteri . . . non, or neutri*.

<sup>5</sup> See p. 30, note 8.

<sup>6</sup> The Latin adjective is more significant than the English and often contains the force even of our emphatic *only* in itself.

<sup>7</sup> See p. 29, note 5.

<sup>8</sup> *quidam*, with the force of a

substantive. One adjective, but no more, can be made to limit *quidam*; when two or more are used, a *vir* or *homo* must be inserted. Cf. ch. VI, § 21, and ch. VII, § 24.

<sup>9</sup> Render by the adjective.

<sup>10</sup> See p. 28, note 6.

<sup>11</sup> The Latin prefers the passive construction.

<sup>12</sup> What case? See A. & G. 240 d: A. & S. 400: G. 340: H. 381.

<sup>13</sup> *I.e.* for it.

<sup>14</sup> In how many ways has Cicero expressed this thought?

<sup>15</sup> *ipse*.

find\* real freedom from care, these people would rob life of its most pleasant\* feature—the interchange of kind feelings and kind services.

<sup>1</sup>What sort of a world\* would this be, if there were 1 no love in it? And who would be willing to abound 2 in power\* and wealth of every kind and have fine horses and slaves and splendid tapestries—everything, in short, that money can buy—on condition that he neither love\* nor be loved? <sup>2</sup>For my part, I 3 would much rather be poor in purse than poor in friends; for wealth<sup>3</sup> is uncertain, but friendship<sup>3</sup> is a 4 personal and inalienable possession.

We have already seen how far love in friendship 5 may<sup>4</sup> go. Let us now establish more exactly how great 6 this love should be. Some say we ought\* to love our 7 friends just as much as we love ourselves. But,\*<sup>5</sup> as a 8 fact, we would really\* do for a friend things that we should never think of doing for ourselves. Others\*.<sup>9</sup> again think we ought\* to love our friends just as much as they love us and no more.\* But\* friendship 10 is not so\* ungenerous as to be continually on its guard against<sup>6</sup> giving more than it receives, and to insist<sup>7</sup> that the debit and credit accounts always balance.

If, then, we can adopt neither of these<sup>8</sup> limitations, 11 shall we approve<sup>9</sup> of that<sup>10</sup> other theory, namely, that

<sup>1</sup> *quis* or *qui*? *Ar. B. 104* 2

<sup>2</sup> *ego quidem* (= *ἐγώ γε*).

<sup>3</sup> Use the proper demonstrative.

<sup>4</sup> *I.e.* is permitted.\*

<sup>5</sup> *constat*.

<sup>6</sup> *ne*.

<sup>7</sup> *contendere*.

<sup>8</sup> What pronoun? See p. 26, note 6, and p. 27, note 1.

<sup>9</sup> What mood and why?

<sup>10</sup> What pronoun? See A. & G. 102, *a*, *b*: A. & S. 450, (1): G. 290, 6; 292, 4: H. 450, 3.

for a friend's sake we may deviate just so far from the right path as not to bring disgrace upon ourselves?

1 No; even if a friend's life were at stake, <sup>1</sup>we ought,\* as I have said\* before, never to depart from the path of virtue.

2 <sup>2</sup>To resume, however, if friendship is the most valuable of possessions, <sup>3</sup>we should exercise more care  
3 in <sup>4</sup>selecting our friends. To be sure, one cannot always tell who is worthy of one's friendship, with-  
4 out<sup>5</sup> first testing his character. And only by actual experience<sup>6</sup> in friendship can <sup>3</sup>one determine who will be faithful and\* constant, and\* who fickle and  
5 false. He only will be true who is naturally frank and sympathetic and<sup>7</sup> who cannot feign or flatter.  
6 A steadfast and trustworthy friend will be free to give advice candidly or\* even sternly if occasion demands,<sup>8</sup> but he must not take delight in finding fault.

7 It is also\* a very important matter<sup>9</sup> that, <sup>10</sup>if a man is possessed of superior character or position, he not only bring himself down to the level of his friends but also\* assist them to rise in the world.

<sup>1</sup> Impersonal construction. See A. & G. 146 b-d: A. & S. 250; 318, (3), (4), a: G. 199: H. 298; 301, 2.

<sup>2</sup> *ut ad propositum revertar*.

<sup>3</sup> English prefers the active, Latin the passive construction.

<sup>4</sup> Gerundive construction. See A. & G. 301, (3): A. & S. 548 (2); 551 c: G. 432-434: H. 543; 544 2.

<sup>5</sup> Rendered in the ablative absolute.

<sup>6</sup> Why not *experientia*?

<sup>7</sup> When translated? See Syn., s.v., note 2.

<sup>8</sup> What tense in Latin?

<sup>9</sup> See p. 29, note 5.

<sup>10</sup> For the circumstantial participle denoting condition, see A. & G. 292; 310, a: A. & S. 547: G. 670: H. 549, 2.

<sup>1</sup>Such a one should never prefer himself to his weaker 1  
 friends or allow\* them to be overshadowed by his  
 own superior talents or fortune.\* And on the other 2  
 hand it is the duty of a manly man to recognize his  
 own inferiority — if he really\* be inferior — and\*  
 not to complain or fancy that <sup>2</sup>people look down on  
 him.

As to the time<sup>3</sup> for <sup>4</sup>deciding about friendships, 3  
 I would say that, <sup>5</sup>if made <sup>6</sup>when the character is  
 strengthened with maturer years, they <sup>7</sup>are likely to  
 be lasting; whereas those made in early life are 4  
 more\* likely to be broken, for characters and tastes  
 may change<sup>8</sup> and become uncongenial. Then\* one 5  
 should be careful in <sup>9</sup>choosing new\* friends; and a 6  
 new friend should never be preferred to an old\* and  
 well-tried<sup>10</sup> one. The older the friend, the dearer he 7  
 should be.

Not only may change of tastes or\* of character 8  
 break up ordinary friendships, but on account\* of  
 faults in one which the other had not before recog-  
 nized, a breach even between old\* friends is sometimes

<sup>1</sup> What pronoun? See A. & G. 102 c: A. & S. 181 (3): G. 291: H. 450.

<sup>2</sup> See p. 34, note 3.

<sup>3</sup> What case?

<sup>4</sup> Gerundive construction; see A. & G. 300: A. & S. 551: G. 428; 433: H. 544, 1; 542 III.

<sup>5</sup> See p. 34, note 10.

<sup>6</sup> A temporal clause is often to be rendered by an ablative absolute; see A. & G. 255,

*d*, 1; 292, Rem.: A. & S. 422; 547, *a*: G. 409: H. 431 1; 549 1.

<sup>7</sup> Periphrastic future; see A. & G. 129; 293 *a*, *c*: A. & S. 229 (1): G. 149; 238; 239: H. 233.

<sup>8</sup> *commutari*.

<sup>9</sup> See p. 34, note 4.

<sup>10</sup> What case? See A. & G. 228, *a*, *b*; 229, *b*: A. & S. 377; 380: G. 346: H. 386, 2.



1 unavoidable. In such a case<sup>1</sup> it is proper that the  
 2 intimacy should cease. But\* in order that the friend-  
 ship may not be transformed into active enmity it  
 ought,\* like a garment,<sup>2</sup> to be unstitched rather than  
 cut apart.

3 But we should not demand in a friend virtues that  
 4 we do not ourselves possess. A friendship is normal  
 only when both\* friends are good men and\* not  
 5 under the dominion of any passion.<sup>3</sup> And if we wish\*  
 to lead a happy life<sup>4</sup> in the companionship of true  
 friends, we must\* begin to win them only after<sup>5</sup> we  
 6 have formed a judgment of them; otherwise<sup>6</sup> we shall  
 be <sup>7</sup>putting the cart before the horse, <sup>8</sup>as the say-  
 ing is.

7 Now<sup>9</sup> there are a great many who do not regard  
 8 riches as indispensable to a happy\* life; many others\*  
 9 have no desire for offices of honor; some despise\*  
 10 even virtue itself; but all men with one accord agree  
 that without friendship life would not be worth living.  
 11 Heaven itself, if we <sup>10</sup>were to have no friends there,  
 would have no charm for us.

12 We must\* be careful, however, not to give offence  
 13 to our friends. If a friend needs advice or\* reproof  
 —<sup>11</sup>and that is often the case—it should always be

<sup>1</sup> See p. 29, note 5.

<sup>2</sup> See Syn., s.v. Dress.

<sup>3</sup> Indirect object; see A. & G.  
 224-227: A. & S. 374-376: G.  
 344; 345: H. 384, I, II; 385, I, II.

<sup>4</sup> Cognate accusative; see A.  
 & G. 238: A. & S. 396, a: G. 331:  
 H. 371 I, 2, 1), II.

<sup>5</sup> *cum*.

<sup>6</sup> See Syn., s.v. Else.

<sup>7</sup> See p. 31, note 12.

<sup>8</sup> See p. 34, note 3.

<sup>9</sup> *autem*.

<sup>10</sup> See p. 35, note 7.

<sup>11</sup> A relative clause in Latin.

given at least\* with courtesy. But there is one thing <sup>1</sup> that must\* be diligently avoided in friendship, <sup>2</sup> and that is flattery. This<sup>2</sup> is a most dangerous vice; for <sup>3</sup> it corrupts the truth and thus makes all friendship impossible. How could<sup>3</sup> he be a true, sincere friend <sup>4</sup> who <sup>5</sup> is so far from being candid and honest that he changes even at another's beck and nod and says\* yes or\* says\* no just because another does? The <sup>5</sup> mere word friendship<sup>5</sup> is meaningless, if friends be insincere.

Though<sup>6</sup> it is usually not difficult to distinguish the <sup>6</sup> flattering friend from the real, true one, still some flatterers are so\* clever with their tongues that it is well for every one to be on his guard against being misled by their insincerity. For they do not always <sup>7</sup> assent to everything, but by first\* pretending to oppose and then yielding they deceive their friend the more completely. Those who are continually<sup>7</sup> fishing <sup>8</sup> for compliments<sup>8</sup> and<sup>9</sup> who find\* so much pleasure in themselves<sup>10</sup> will always be ridiculed.

<sup>1</sup> Avoid the co-ordination in Latin.

<sup>2</sup> *Haec* or *hoc*? Why?

<sup>3</sup> What mood and tense? See A. & G. 311, a-c: A. & S. 474, a-d, Note; 477 c: G. 250-252, Rems. 1, 2; 599, Rem. 3: H. 476, 4; 485; 486, I, II; 511 1 Note 3.

<sup>4</sup> Cf. ch. XIV, § 51. .

<sup>5</sup> What case? See A. & G. 214 f: A. & S. 326; 351 Note: G. 359; H. 396 VI.

<sup>6</sup> Which concessive conjunction? See A. & G. 313, a, Note; 266 c: A. & S. 480 (2), a: G. 605 Rem.; 608: H. 311 4; 515 III, Note 6.

<sup>7</sup> *I.e.* always.

<sup>8</sup> *laus*.

<sup>9</sup> See Syn., s.v., note 2.

<sup>10</sup> The intensive pronoun is put in the case that is demanded by the contrast; but the nominative, even when no special reason is evident, is often preferred.

1 To conclude, it is virtue alone, as I have already  
 2 said,\* on <sup>1</sup>which friendship depends. <sup>2</sup>It both pro-  
 3 duces and preserves friendship. And \* <sup>3</sup>next to virtue,  
 true friendship is the choicest<sup>4</sup> of heaven's blessings.  
 4 All other<sup>5</sup> earthly<sup>6</sup> possessions are fleeting, perishable;  
 5 but to us<sup>7</sup>, at least,\* our friends, though they be dead,  
 6 still live and always will live. For it is their souls\*  
<sup>1</sup>that we love,\* <sup>8</sup>and these can never die.

<sup>1</sup> Not a relative clause in Latin.

<sup>2</sup> Cf. ch. VI, § 20.

<sup>3</sup> Ablative absolute.

<sup>4</sup> Of the adjectives in *-bilis*, *amabilis*, *mobilis*, and *nobilis* alone form regular superlatives. Cf. ch. I, § 4.

<sup>5</sup> *Other* need not be translated; see p. 28, note 7.

<sup>6</sup> *humanus*.

<sup>7</sup> Ethical dative; see A. & G. 235, *a*, *b*; 236: A. & S. 382: G. 351: H. 389, Notes 1, 2.

<sup>8</sup> Avoid the co-ordination in Latin.

## EXERCISES FOR ORAL TRANSLATION.

### CICERO, LAELIUS.

1. 1. Cicero used to hear a great many stories about Laelius; 2. for he had been introduced to the latter's son-in-law, Quintus Mucius, with the understanding that he was to be with the old \* gentleman as much as possible. 3. In his presence Scaevola once \* happened to make mention of the topic which just about then was in almost \* everybody's mouth — 4. I mean (*dicere*) the friendship between Scipio and \* Laelius. 5. And so he repeated to a very few intimate friends the conversation about friendship which he had had with his father-in-law. 6. Cicero was present and heard this discourse, 7. and the main thoughts of it he has presented to us in this little book (*libellus*). 8. Laelius, Fannius and \* Scaevola are introduced and \* carry on the conversation as it were in our presence.

9. The book is dedicated to Cicero's friend, Atticus; 10. for with him Cicero had always lived in most intimate and \* friendly relations. 11. Besides, \* Atticus had often urged his friend to write such an essay. 12. It

\* refers to synonyms.

seems that Cicero and Atticus must have discussed this (subject) together on various occasions; 13. for Atticus is told\* that when he reads the book he will recognize himself. 14. It was at his request also\* that the Cato Major had been written. 15. In the essay on old age, Cato, the oldest\* and wisest man of Rome, is introduced to carry on the discussion. 16. But no one was so\* well fitted to discuss friendship as Laelius; 17. for he too was called "the Wise" and\* his friendship with Scipio was most famous.\*

2. 1. Marcus Cato and Lucius Atilius also\* had received this title (*nomen*), but for quite a different reason. 2. Laelius did not have the many-sided experience of a Cato; 3. but he was a man not only of great natural gifts and\* high character, but\* also of profound (*i.e.* deep\*) learning. 4. Such was his philosophy (*i.e.* wisdom) that he considered virtue to be superior to all the changes and chances of mortal life. 5. And so people wished\* to know\* how he would bear the loss (*i.e.* death) of his much loved friend, Scipio. 6. Soon\* after the death of Africanus, Laelius was absent from a meeting of the augurs. 7. He had at all other times been most scrupulous in the performance of every duty; 8. and so it was thought that his grief was the cause of his absence (*i.e.* not being present). 9. This, however, was not true; 10. for he had staid away on account\* of his health.\* 3. 1. Still it would be no nearer the truth to say\* that he was unmoved (*i.e.* if it should be denied that he was moved) at Scipio's death. 2. No one (else) had ever had such a friend, he said,\* as he had lost.\*

3. Laelius found\* consolation in the thought that no harm had befallen his friend. 4. The latter had

accomplished a splendid destiny. 5. He had gained everything that a man\* could wish\* for. 6. He even surpassed the highest hopes of his friends concerning him. 7. He destroyed the two cities most hostile\* to the Roman government. 8. And by his uprightness and\* affable manners he had made himself dear to every one. 9. He died, too, before he had lost\* the freshness of his manhood (*virilitas*). 10. And without the pain of dying he ascended to the gods above.

4. 1. Laelius did not believe that everything is ended with death; 2. nor did he believe that the dead are indifferent to the sacred honors bestowed upon them. 3. But\* he always maintained (*videri*) that the soul\* returns again\* to heaven, whence it came; 4. and that the better and more righteous a man is, the easier the soul's flight to the gods. 5. Now, inasmuch as Scipio was the best man he had ever known,\* this journey must have been very easy for him. 6. But even if this theory, that the soul\* perishes with the body, were the true one, there would still be no evil in death. 7. And he believed that as long as Rome should endure she would rejoice that Scipio had lived.

8. With him Laelius had shared his care for the public weal. 9. He had been his comrade in the wars against Carthage and\* against Numantia; 10. and the remembrance of their friendship was exceedingly pleasant\* to him. 11. He even hoped that the names of Scipio and Laelius would be known to posterity as were those of Damon and Pythias.

5. 1. Friendship, says\* Cicero, can exist only between good (men). 2. And, the Stoics add, no one can be good except the wise (man). 3. By wisdom, moreover,

they understand not that which is really\* found\* in every-day life, 4. but a fancied perfection (*perfectio*) that no human being ever can attain to. 5. Cicero does not press the point so\* closely as do the philosophers. 6. His standard is as follows\*: 7. Whoever possesses virtues and is free from (*carere*) vices is good; 8. and whoever obeys\* the laws of nature as far as possible is good; 9. for nature is the best guide to right living.

10. There exists between us all, good and bad, a kind of social relation, which nature herself has formed. 11. We are connected with our kindred by stronger ties than with strangers. 12. But\* friendship has even a firmer foundation. 13. Relationship can and does exist without any friendly feeling. 14. But friendship ceases to be, when good-will is wanting.\* 15. In this, therefore, friendship is better than relationship.

6. 1. But\* what is friendship? 2. It is nothing less than\* harmony of tastes and opinions united with mutual affection. 3. Who then would not prefer friendship to all other\* blessings that God can give? 4. It is better than health,\* for the latter is apt to fail. 5. It is better than riches or\* power,\* for these cannot be relied upon; 6. and they depend not on ourselves, but\* on the freaks of fortune.\* 7. Besides,\* these other\* things are suited each to one purpose only; 8. friendship, however, one may use on all occasions and for almost\* every end. 9. Whether in prosperity or\* in adversity, what is more desirable than a friend to share it? 10. The enjoyment of good fortune\* is made greater by his joy\*; 11. the burden of (*gravis*) adversity is lightened by his love. 12. Without friendship life would indeed\* not be worth living.

7. 1. A friend is, to a certain extent, one's second self. 2. Through our friends, though absent we are still present; 3. by their help, though weak we are strong; 4. and\* even when dead we still live through them. 5. If it were not for friendship and harmony, no city or state\* could abide. 6. For it is this power\* that has brought the universe together. 7. Without it everything would again\* be scattered in discord. 8. Such, at least,\* was the theory of the learned Empedocles. 9. It is, moreover,\* a doctrine that all men can approve.

10. So far we have been looking at the many advantages that friendship brings. 8. 1. Let us now see what its origin is. 2. Some say that it is on account\* of our weakness and want of help that we feel the need of friendship. 3. The advantages it brings are, however, not the cause but only one of the peculiar features of friendship. 4. The real cause lies further back and\* is a nobler one: 5. the source of all love\* is in nature herself. 6. That this is so\* can be seen in the case of animals\* as well. 7. They seem to love\* their young with real affection. 8. Do they first\* calculate how much good they are likely to have from it? 9. Still less do human beings in a matter of true friendship. 10. We love,\* in a way, such men as Socrates and Sophocles, even though we have never seen them. 11. (And that is natural) for we love\* because we see goodness and\* worth in the object of our affection, 12. and nothing is more lovable than virtue. 9. 1. We love it even in those we have never seen. 2. How great then must be our affection for those with whom we have nearer intercourse.



3. If friendship did really \* spring from want of help, 4. then the less ability a man has, the better he would be qualified for friendship. 5. On the contrary (*contra*), the less a man needs,\* the more friends he has.

6. I do not by any means agree with those who judge everything by the measure of sensual pleasure. 7. Such a motive were too \* base and \* contemptible to think of. 8. The most real and most worthy origin of friendship is to be found in nature.

10. 1. If, then, friendship springs from nature, why do so \* few friendships last till death? 2. The reasons are various: 3. In the first \* place, there may be an incompatibility of interests. 4. Strife over an engagement with a girl, or over anything else which both \* friends cannot have at the same time, may break up friendship. 5. So may rivalry for office or \* wealth. 6. And finally (*denique*), friendship may turn to everlasting \* enmity, 7. if one friend asks \* the other \* for something that is not compatible with right.

11. 1. If a friend ask \* us to help him when he is striving for kingly power,\* ought \* we to comply? 2. If he bid us set fire to the city, shall we grant his request? 3. No; love can go only so far in doing favors as is compatible with honor and right. 4. However (*quamvis*) dear we may hold a friend, we must \* not do wrong even for his sake. 5. It is furthermore no excuse for wrong-doing to say \* it was done for a friend's sake. 6. Therefore as soon as your friend falls away from virtue, and persists (*perseverare*) in doing wrong, it is well to abandon him. 7. For without virtue true friendship can neither begin \* nor continue. 8. And if you help him in his wrong-doing, you will (have to) pay the just penalty.

12. 1. We must not only not do anything dishonorable when asked, but we must\* also ask nothing dishonorable. 2. That is the first\* law of friendship, and by it (rel. cl.) all good friends must\* be bound. 3. If any one has been unwittingly drawn into friendship with a bad man, what ought\* he to do? 4. Give him up, by all means. 5. O that all people were like the friends of Themistocles or\* of Coriolanus! 6. Both\* these men tried\* to bring war upon their native land, 7. but they found\* no friend to help them and in despair (*desperatio*) they committed suicide at last.

13. 1. There are among the Greeks some extraordinary theories about friendship. 2. "Too intimate friendship," say\* some, "is to be avoided. 3. One should hold the reins of friendship as loose as possible. 4. Then they can be tightened at will. 5. Besides,\* too\* intimate friendship brings more cares; 6. and every man has cares enough of his own."

7. Others\* say\* that friendships need not be avoided if one is in want\* of protection or help. 8. They think that one should seek not for good-will and affection in friendship, but for advantage only. 9. They would rob friendship of every noble\* emotion of the soul.\* 10. And thus they make man\* no better than the brutes. 11. But\* this point has been fully discussed above.

14. 1. It is virtue to which the congenial soul\* is drawn. 2. The good attach themselves to the good as if they were connected by ties of blood and nature. 3. There already exists between them a feeling of mutual good-will that nature has created in their hearts.\* 4. As in nature like things are mutually attracted and united, so\* in human life; 5. and likeness of character necessarily

leads people\* into friendships. 6. It is, therefore, not the advantages that may come from friends, but love itself that cements friendship. 7. Of course, as I have said,\* advantages will follow, but they are not the cause.

15. 1. If friends are cherished only for the help they may give, then kings and very rich (people) have no need\* of friendships. 2. But\* who of them ever had (*potuit*) wealth or power\* so\* great that he did not wish\* either to love\* or to be loved? 3. And yet from the lives of such people true friendships are usually barred out. 4. For most of them are so\* carried away with haughtiness and insolence, 5. that they are courted merely with a show of friendship, and that (*et id*) only for a time. 6. And then only do they learn which friend was true and which was false, when they can recompense neither.

16. 1. Two theories have been advanced as to what the limits of friendship are. 2. Some say\*: 3. "We ought\* to love\* a friend just as much as we love ourselves." 4. Can every one agree to this limitation? 5. No; 6. for it is a fact that we often do for a friend what we should not be willing\* to do for ourselves. 7. We even do for a friend's sake what it would not be quite honorable to do for ourselves. 8. And what good man does not prefer to give up many of his blessings to a friend rather than to enjoy them himself? 9. We can approve of the other\* theory just as little; 10. this is, that we should esteem our friends only as they esteem themselves. 11. But\* this is no rule for true friendship, 12. for when a friend's spirits are low or\* his hopes broken, it is our duty to cheer up his fallen

heart; 13. and we must\* also\* give him fresh hope of bettering his fortunes.\*

17. 1. Why is it that men are more\* painstaking in everything else than in respect to their friendships? 2. And why does a man exercise greater care in buying houses and horses and cattle (*pecus*) than in selecting his friends? 3. For a decision is easier in the case of the former, since we can test such things before we buy; 4. but friends cannot be tried before they have become friends. 5. Consequently the wise man, when he feels (*sentire*) an impulse to love,\* will restrain it, 6. at least\* until he knows that his friend is a man of sound character, faithful and steadfast. 7. But remember this, that true friendship is exceedingly rare among those who are occupied with politics; 8. and that others\* may prove fickle when it comes to a matter of money. 9. Still others\* will desert\* a friend in his adversity. 10. But the true friend does not avoid (*fugere*) associating with one who is under a cloud. 11. In the words of the poet Ennius, "A friend in need is found to be a friend indeed."

18. 1. A wily, crooked character is no suitable foundation for fidelity in friendship. 2. Neither can he be faithful and true who takes pleasure in bringing charges against his neighbor (*alter*). 3. But\* the frank, manly man—the good man—is the one to choose\* for a friend. 4. And the spice of friendship is affability of manner and of conversation.

19. 1. It would be foolish (*absurdum est*) to prefer new\* friends, however worthy of our friendship they may be, to old\* ones. 2. We may do that in the case of horses, but\* not in that of human beings. 3. No; the

older the friend, the more we should love him. 4. Still, new friendships ought\* not to be refused, 5. if we find\* good people who are interested in the same things that interest us.

6. One who has obtained\* pre-eminence in fortune\* or\* intelligence should put himself on a level with his more humble friends. 7. Not only that, but he should also\* share his advantages with them; 8. for the enjoyment of a blessing is always greatest when divided with those who are near and dear. 20. 1. In like manner, it is the duty of the inferior not to be offended because his friend surpasses him. 2. If any one fancies not only that people look down on him, 3. but also that he deserves to be looked down upon, 4. then it is a friend's duty by word\* and deed to bring him into a better way of thinking (*opinio, cogitatio*).

5. But\* another question of some difficulty is: 6. At what time of life ought\* friendships to be decided upon? 7. After the character has become strong and mature, we reply. 8. Many young men who are fond of hunting or\* ball-playing make friends with those who are devoted to the same pastime; 9. but afterwards their tastes and characters become uncongenial and the friendship is broken.

21. 1. But\* there may also\* be other\* reasons for giving up friendships. 2. Faults at first concealed (*occultus, abditus*) may cause a friendship to be severed. 3. If they bring disgrace on the friends of the offender as well, separation should take place. 4. But even then the intimacy should not be smothered with violence; 5. it should be allowed to expire gently. 6. In any case, never let enmity follow the loss of friendship.

7. But\* the best safeguard of all is to take care that one love\* only such as are worthy of one's friendship. 8. I do not mean (*dicere*) those from whom one may get the most advantage, 9. but those who are (*habere*) in themselves worthy (*causa cur*) of being loved. 10. We love ourselves, for instance, not for any advantage we bring ourselves. 11. And so\* should we love a friend for himself alone.

22. 1. No one, however, who is not himself a good man, should demand that his friend be such. 2. It is not fair. 3. But if both\* are good and upright (men), then they can respect as well as love\* one another. 4. And so\* united they can attain their highest aims, which either unaided might not be able to do. 5. But it is wrong to think that friendship opens the way to excesses and sin.

6. Such a union of good men as I have been describing will make a happy\* life possible (*efficere posse*). 7. So, if any one would attain to a happy life, he must\* give his whole\* attention to virtue. 8. And he must\* always exercise his judgment before selecting friends.

23. 1. In nothing else is want of care so blameworthy; 2. for nothing else is so\* important. 3. Happiness is possible without wealth or public office or\* sensual pleasures, 4. but all agree in saying that without friendship life is not worth living. 5. It penetrates every condition of life. 6. Even the churlish misanthrope, who avoids intercourse with men in general, must have some one whom he may tell\* how much he hates mankind.\* 7. Furthermore, who of us, on condition that (*ut*) he be deprived of (*i.e.* want\*) all intercourse with men, would accept everything else in the world\*? 8. Or,\* if

we were to find\* no friends in heaven itself, could we be happy\* there?

24. 1. It often happens\* that one has occasion to advise or remonstrate with a friend. 2. In such a case (*res*) one should always tell the plain, unvarnished (*incorruptus*) truth. 3. For nothing is more fatal to friendship than\* flattery. 4. It is, so to speak, the partner of vice and\* sin. 5. It is likewise the duty of the one who is criticised not to shut his eyes to the truth. 6. There is no salvation for the man\* who is deaf to advice, however unpleasant, when it is kindly offered. 25. 1. Indeed, it should be received with patience, even when it is unkindly given.

2. But to flattering words one should never listen. 3. Flattery, by whatever name, is vicious. 4. A flattering friend cannot tell\* the truth; 5. and without truth and fidelity the word friendship has no meaning. 6. It is, moreover,\* as a rule, very easy to distinguish flattery from truth. 7. For no imitation is like the genuine. 8. Even the ignorant populace can distinguish between a demagogue and a reliable man of unimpeachable character. 26. 1. And so even on the public stage truth is better than flattery. 2. But no one can be harmed by flattery unless he likes it. 3. And it is only such as would seem endowed with virtue rather than be so who are pleased with flattery.

4. Friendship, however, is wholly dependent upon real virtue and\* truth. 5. If either party (*alter*) cannot listen to the truth, friendship cannot exist. 6. Neither can it live (*esse, permanere*), if either party is willing\* to lie. 7. It is easy enough to recognize the open flatterer; 8. but even the wise man must\* be on his guard against the flattery of the secret time-server.

27. 1. It is virtue, then, that makes friendships; 2. and that alone is able to preserve them. 3. For when we see the light of virtue in another, we are drawn toward him, if we have virtue ourselves. 4. The young often find\* friends in the old\*; 5. and, on the other hand, the old often find\* pleasure in the friendship of the young. 6. But,\* other\* things being equal (*ceteris paribus*), friendship between those of the same age is likely to shine more brightly. 7. And then it is above all to be desired that we be taken from life with those with whom we began\* life (vb.). 8. For the loss of close and loving friends is hard to bear.

9. Such, then, was the famous\* friendship between Scipio and Laelius. 10. The latter did not long survive (*superesse*) his friend. 11. And while he lived, the memory of their mutual affection and of their life together afforded him much consolation and even pleasure. 12. For to him, at least,\* Scipio was not dead, since their friendship was perfect and therefore eternal.\*





## TABLE OF SYNONYMS.

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**NOTE.** This table does not pretend to be exhaustive. The meanings of many synonymous words found in the text shade into one another so imperceptibly as to require more extended and critical discussion than can be given in a work of this scope.

### ACCOUNT, ON ACCOUNT OF.

**ob** signifies the object in view.

**causa**, for the sake of, specifies a purpose to be attained — the inner motive.

**propter** gives a cause that already exists in reality — the outward motive.

**per** denotes a hinderance, dependence, or permission ; e.g. *per aetatem* (old age) *arma ferre non poterant*. For the

**abl. of cause**, see grammar.

### ACCUSE.

**accusare** (*causa*) : to accuse publicly (before a third party or otherwise), of itself without any secondary notion of malice ; while

**incusare** always contains an idea of hostile intent.

**insimulare** (*similis*) : to make a thing look probable ; to charge (usually) falsely.

**criminari** : to accuse with intent to injure ; to slander.

**arguere** (cf. ἀργός, ἀργής) : to bring to light ; to accuse with the purpose of proving the accusation clearly.

**nomen deferre** (sc. *ad praetorem*) : to hand in some one's name to the praetor ; to accuse (used only of the plaintiff). The accused is not *accusatus*, but *reus*.

**ACQUAINTED** (to be). See **KNOW**.

**AFRAID**. See **FEAR**.

**AFRICAN.**

**Afer** : in reference to place of birth. *Afer* is the substantive.

**Africus** : belonging to the land or the inhabitants ; or, composed of Africans.

**Africanus** : incidentally connected with, or located in Africa.

Distinguish between *exercitus Africus* and *ex. Africanus*.

So also *Gallus*, *Gallicus*, and *Gallicanus* ; *Hispanus*, *Hispanicus*, *Hispaniensis*.

**AGAIN.**

**iterum** : a second time (the first repetition).

**rursus** : used not only of the second time, but of every repetition.

**denuo** (*de novo*) : anew ; used of a repetition made because the first attempt was without effect ; also of the reconstruction of what has been destroyed. **AGAIN** is

**untranslated** in Lat. where it can be left out in Engl., e.g. he returned *again* to Rome.

**AGE.**

**aevum** (cf. *αιών*) : lifetime (of man, animal, or even tree) ; an age ; not used often in pure class. prose. Instead use

**aetas** (*aevitas*) : lifetime ; a period of time, e.g. *aetas Periclis* = the age of Pericles ; time of life, used of the different stages of life, as boyhood, youth, etc.

**senectus** (*senex*) : old age.

**ALLOW.** See **PERMIT.****ALMOST.**

**fere** : more or less ; about ; generally ; limits and modifies a statement, used esp. in giving approximate numbers.

**ferme** (superl. of *fere*) : stronger than *fere*, but used chiefly with negations — less often by Cicero than by Livy.

**paene, prope** (near, near by) : almost but not quite (something is wanting).

**ALSO.**

**etiam** (*et + iam*) emphasizes and strengthens.

**quoque** adds a new thought of equal importance with what precedes ; less often it adds something less important, but

always gives a certain emphasis to the word it immediately follows.

**idem** repeats or emphasizes the subject (or object), when a second predicate is added to the same thought; e.g. *hiemes reducit Juppiter, idem summovet* (Hor.).

#### AND.

**et** (cf. *et*): the simple connective, without any secondary meaning; it joins two conceptions that do not of themselves belong together.

**que** (= as also) joins words that are closely connected or related, or that together make a whole.

**atque** (*ad* + *que* = and thereto), **ac** before consonants: connects as the simple *que*, but throws esp. emphasis on the second as the more important member.

NOTE 1. Two adjs. are always connected by a conj. when they are co-ordinate; when, on the other hand, they are not co-ordinate, but one or more adjs. form with the noun one complex idea limited by another adj., no connective is used; e.g. the broad Sacred Way = *lata Sacra Via*; a large private-ship-of-burden = *privata navis oneraria magna*; but many deep sorrows = *multi et graves dolores*.

NOTE 2. In two relative clauses connected by "and," the "and" remains untranslated only when the thought of the one is subordinated to that of the other, or when one rel. cl. is parenthetical, and the other not; e.g. *caritas, quae est inter natos et parentes, quae dirimi non potest*; but *Plato, quem tu quanti facias scio et quem ex tuo ore admiror*. (Klaucke.)

NOTE 3. "And" is either not translated or is rendered by *iam* or *tum* when it connects an imperative and a fut. tense.

NOTE 4. "And . . . not," "for . . . not," "but . . . not," are usually rendered by *neque, neque enim*, etc.

#### ANIMAL.

**animal** (*√an* = breathe): living, breathing creature, man included.

**bestia**: unreasoning animal, as contrasted with reasoning man, but used esp. of beasts of prey.

**belua**: a huge, unwieldy beast, as the elephant, whale, etc.; brute.

**iumentum** (*iugum, iungere*): that which is brought under the yoke; a draught-animal, beast of burden.

#### ARMY.

**exercitus** (*exercere*): the army as a body under military discipline.

**agmen** (*agere*): the army on the march.

**acies** ( $\sqrt{\text{ac}}$  = sharpen): the army in battle array; the regular ranks.

#### ASK.

**rogare, interrogare**: simply to put a question, with the desire of getting an answer; **rogare** is also to ask for, beg; request.

**sciscitari** (*scire*): to get information about; used esp. of an interested desire for information.

**percontari** (*contus* = ship's pole): to "fish around," to investigate out of curiosity, or to satisfy a desire for knowledge.

**quaerere**: really to search, to examine with the definite aim of obtaining exact information, esp. in questions of science, law, or judicial investigation.

#### ASSEMBLY.

**concilium** (*con* + *calare*): a meeting called together for taking counsel, esp. a meeting of the chief men.

**consilium** (*consul, consulere*): the same as above, only more weight is laid on the thought of deliberation and decisions.

**contio** (*con-ventio*): a mass-meeting of the people or troops, called to hear speeches or proposals.

**comitia** (*con-ire*): a coming together of the people for elections, for passing laws, etc.

**conventus** (*venire*): a private assembly.

**coetus**: a meeting, usually of a secret and revolutionary character.

#### ATTACK.

**aggredi**: to approach, originally not in a hostile sense; also used of a literary effort; *aggredi ad dicendum*, as we say "he attacked his subject."

**adoriri** ( $\sqrt{\text{or}}$ , cf. *ἄρριμι*): to move toward, against; generally used of a sudden and unexpected attack.

**invadere**: "wade into"; used of an energetic, forceful advance; and still stronger is

**impetum facere**: used of a violent attack.

NOTE. The gen. and dat. sing. and gen., dat., and abl. pl. of *impetus* are wanting; these cases are supplied by the corresponding forms of *excursio* and *incursio*.

**ATTEMPT.**

**tentare** : to try, prove, test (seldom with *infin.*).

**experiri** : to (attempt and) accomplish by one's own endeavors or trials (*pericula*) ; to find out.

**operam dare** : to give one's self the trouble to, to endeavor, to exert one's self, etc.

**conari(ut)** : to dare, venture, make a resolute attempt to.  
The

**imperf. of attempted action** implies that the action was begun ; attempted, but not successful. See also **UNDERTAKE**.

**BEGIN.**

**incipere** (*in + capere*) : take in hand ; used in the tenses of continued action with following *inf.* ; not really different in meaning from

**coepisse** (absolute), which occurs only in the past tenses ; the independent meaning of this verb is so far lost that it is used like an auxiliary and expresses only the idea of the commencement of the action expressed in the infinitive that follows. (Use the active with active infinitives, the passive with passive.)

**ordiri, exordiri** (to lay the warp, begin to weave) : with this orig. meaning of laying the warp with the woof to follow, these two verbs presuppose a continuation of the action begun ; e.g. an author very properly says *ordiri* or *exordiri* of the beginning of his work.

**inchoare** : used of an action which only at its entire completion has any importance or worth. Note the difference between *coepi edere* and *inchoavi fossam* or *inchoavi vestem*.

**aggredi, ingredi** : to enter upon, engage in, begin. For **suscipere** and **audere**, see s.v. **UNDERTAKE**.

**BEGINNING.**

**initium** (*in + ire*) : entrance ; (abstract and temporal only) the first step, point of departure, which is superseded by what follows.

**principium** (*primus + capere*) : (concrete and material) principle ; foundation, on which what follows must rest ; e.g.

*initia philosophiae* are the first lessons which the student soon passes; but *principia philosophiae* are the fundamental principles on which his whole science must depend.

**primordium** (*primus* + *ordiri*): the "first" beginning, origin.

**exordium**: *ex* suggests the aim or end of the whole, of which this is the beginning, like the verb *exordiri*, q.v. s.v. **BEGIN**.

**BESIDES**. See **THEN**.

**BLOOD**.

**sanguis**: the fluid that runs through the veins, giving life.

**crur**: gore; blood from a wound. So also the adjs. **sanguineus** and **cruentus**.

**BOTH**.

**ambo** (cf. *ἄμφω*, *ἀμφί*) signifies a duality — two individuals united into a collective unit.

**uterque**: each; two individuals, separate and independent each of the other.

**duo** is the mere number; e.g. both Gauls = *duae Galliae*.

**BUT**.

**nisi**: except.

**sed** (abl. of reflex. pron.) (cf. Ger. *sondern*) separates, alters, modifies, or corrects what precedes.

**autem** (= *δέ*) connects and adds something different or new, a transition, continuation or observation, without laying any stress upon what follows.

**vero** (= *re verò*, in reality, over against mere appearance) gives prominence to something of 'more importance than what precedes, with especial emphasis upon the word which **vero** follows.

**at** makes the sharpest contrast of all. (This is therefore the conj. to be used in introducing an objection of an opponent or the refutation of such objection).

**atque**: but yet; grants what precedes, but adds another thought that is equally true.

**tamen**, **attamen**, mark the second thought as something not expected in contrast to what *is*; nevertheless.

**CAPITAL.**

**urbs** was *par excellence* to the Roman Rome, as capital of the empire (as in the Orient to-day ἡ πόλις is Constantinople).

**caput**: always with the genitive of the people or land whose capital the place is.

**urbs nobilissima** or **primaria**: in all other cases.

**CARTHAGINIAN.** See **PUNIC**.**CHILDREN.**

**liberi**: in relation to their parents; offspring.

**pueri**: in respect to age; boys and girls.

**CHOOSE.** See **ELECT**.

**COMMAND.** For the noun, see **ORDER**; for vb., see s.v. **POWER** (end).

**COMMENCE.** See **BEGIN**.**COMMENCEMENT.** See **BEGINNING**.**COMPLAINT.**

**questus** has reference to the whole substance of the complaint, whether expressed or present only in the mind.

**querimonia** } have reference to the complaint as expressed in  
**querela** } writing or orally. **querimonia** is the more definite, technical expression for a formal complaint; **querela** has reference more to the complaining manner.

**CONFESS.**

**fateri** (a kind of intensive of  $\sqrt{fa}$ ,  $\phi a$ ,  $\sqrt{bha}$ , = show): to make known—esp. in answer to a question—something in which one is personally interested and which one would rather keep back.

**profiteri**: to acknowledge, declare freely and publicly (*pro*), asked or unasked; it implies an honorable disdain of secrecy on the part of the *professor*, in that he needs not be ashamed of what he has kept secret.

**confiteri**: to admit, in consequence of threats or compulsion and out of weakness, something that the *confessor* is ashamed of.



## CONTINUE.

**pergere** (*per* + *regere*): to direct to the end (*per*); to continue to do something (with infin.).

**persequi**: to follow to the end (*per*); follow up; to advance an undertaking (used with acc.).

**perseverare** (*severus*): to continue seriously, with earnestness, perseverance, and persistence (used with *in* and abl., or with infin.).

## COUNCIL. See ASSEMBLY.

## DAILY.

**diurnus**: happening in the day time.

**cotidianus**: happening every day.

**in dies**: used with verbs, adjs., etc., that contain ideas of comparison (increase or decrease); more (or less) day by day.

## DECLARE.

**dicere** ( $\sqrt{\text{dic}}$ ,  $\delta\epsilon\lambda\kappa\text{-}\nu\upsilon\text{-}\mu\iota$ ): to show; simply to affirm.

**profiteri**: to make public. See s.v. **CONFESS**.

**indicere**: used of a formal declaration of war.

**denuntiare**: used of a threatening and impressive declaration.

**declarare** (*clarus*): to make visible, manifest; to declare some one king, general, etc.

## DEEP.

**profundus** (*fundus*): downward, toward (*pro*) the bottom; of deep places, bottomless; rarely metaphorical, *profunda avaritia*, etc.

**altus**: used in giving measurements of depth.

**NOTE.** But a deep cave is a *specus latum*; deep learning, *recondita eruditio* or *subtilis doctrina*; deep sorrow, *magnus luctus* or *gravis dolor*, etc.

## DESERT. See LEAVE.

## DESPISE. See SCORN.

## DREAD. See FEAR.

## DRESS.

**vestis**: (collective) raiment, clothes (which one may or may not have on).

**vestitus** (*vestire, vestis*) : in its nature as a pass. part., clothing that one has on ; also style of dress, garb.

**vestimentum** : something to put on ; a single piece of clothing, garment.

#### DWELL.

**habitare** (freq. of *habere*), (with *in, apud, cum*, etc.) : generally used of single individuals.

**incolere** (with dir. obj.) : mostly used of the abode of a people.

#### EITHER—OR. Use

**aut** — **aut**, when it must be one member of an alternative to the exclusion of the other ; e.g. *aut verum aut falsum est* ;

**vel** — **vel** (*velle*), when both members of an alternative are of equal force and a choice is offered ;

**sive** — **sive**, when the speaker (or writer) is indifferent or doubtful which of two names or epithets to employ.

#### ELECT.

**creare** : to make ; the common expression for the election of an officer.

**eligere** (*e + legere*) : to choose out ; to select from a large number.

**deligere** (cf. *delectus*) : to select a person or thing as the best for a definite purpose.

**sublegere** }  
**sufficere** } : to elect to some one's place.

#### ELOQUENT.

**disertus** (*disserere* = to take apart, expose, explain) : clear, fluent, having command of an abundance of facts and able to express one's self clearly and intelligibly in presenting them.

**eloquens** : able to convince others by one's eloquence—to succeed (*e*) and win one's case ; the *orator eloquens* has education as well as talent.

**facundus** : clever of tongue ; ready with words ; glib ; able to accommodate one's self to all circumstances and people.

#### ELSE.

**alias** : used only of time ; at other times or another time.

**alibi**: used only of place.

**aliter**: in a different manner.

**ELSE, OR ELSE**, i.e. if the facts were different, must be rendered by a neg. conditional cl. (e.g. *quod ni (nisi) ita est, fit, esset*, etc.) or by *aliter* or *alioqui*.

#### ENEMY.

**inimicus** (*in* (neg.) + *amare*): one who is ill-disposed toward another, disliking him and disliked by him (not necessarily, though usually, a private enemy).

**adversarius**: the opponent (who may at the same time be a personal friend) in any matter, be it in war, debate, court, or politics.

**hostis**: one who is at war with a country; a public enemy, enemy of the state.

**ENTIRE**. See **WHOLE**.

#### ESPECIALLY.

**praesertim**: particularly; used only before *cum* causal or *si* in abridged caus. or cond. clauses.

**inprimis**: among the first (and best); principally; pre-eminently.

**praecipue** (*prae* + *capere*): used of what is preferable to all else.

**maxime**: unusually; most of all; used with reference to degree.

**potissimum**: above all; to the exclusion of all others; exactly.

**ETERNAL**. See **EVERLASTING**.

#### EVERLASTING.

**sempiternus** (*semper-ternus*): perpetual; with reference to the fact that there shall be no end; lasting without any interruption as long as time shall endure or (seldom) has endured.

**aeternus** (*aevi-ternus*, cf. *αἰώνιος*): "from everlasting unto everlasting"; without beginning and without end; eternal.

**perpetuus**: continuing; used of the uninterrupted continuance, in time and place, of the same thing.

**perennis** (*per* + *annus*) : that lasts all the year through, and through all years ; enduring in vigor and strength ; perpetual, everlasting.

#### FAMOUS.

**famosus** (*fama*,  $\sqrt{fa}$ , *fari*) : much talked of ; ill-famed, notorious.

**inclutus** ( $\sqrt{clu}$ , cf. *κλυτός*) : much heard of ; used of widespread good report.

**celeber** : used mostly of places : much frequented and therefore well known ; famous.

**clarus** (opposite of *obscurus*) : brilliant, shining, prominent ; used of such a one as is seen far beyond his immediate surroundings by reason of the light he sheds, and so becomes a subject for fame.

**insignis** (*in* + *signum*) : having a mark upon, distinguished — in a good sense or bad.

**illustris** : shining far and wide by reason of deeds or position, and so having won renown.

**nobilis** : known ; used of persons or things that have become known through an inherited name ; it marks a distinction of a passive nature ; used also of places and events.

#### FEAR.

**metuere** : used of intellectual fear, arising from motives of prudence, care ; to apprehend a danger or disaster that may still be distant ; such fear implies no cowardice.

**timere** : used of moral fear, arising from cowardice or weakness.

**pertimescere** marks a still greater fright ; to become thoroughly frightened, to fear through and through, so that no room for thought or consideration is left.

**formidare** : used of the sudden, distressing fright — almost terror — that is revealed outwardly.

**pavere** : to tremble with fear ; be afraid, with reference to a momentary situation — to be panic-stricken.

**vereri** : used of the fear that moves the feelings more than the reason, a humble, reverential fear, awe ; also, to hesitate. So also the corresponding substantives *metus*, *timor*, *formido*, *pavor*, *verecundia*.

**FILL.**

**ex-** or **im-plere** : of space ; to fill full.

**afficere, inflammare** : fill, i.e. stir, with fear, anger, hatred, joy, wonder, etc.

**FIND.**

**invenire** (*in + venire* = come upon) : to come upon something by chance, without seeking for it.

**reperire** presumes a necessity or a wish to find ; to seek with a purpose and find.

N. B. Very often neither word can be used, but a more exact term in Lat. must be employed ; e.g. find rest = *conacquiescere* ; find recreation = *refici, relaxari* ; find excuse = *excusari*.

**FINISH** a war. See **WAR**.

**FIRST.**

**prior** : used of two ; former.

**princeps** : used of persons — first in order, rank, fame.

**primus** : used of both persons and things — first in time.

**FOLLOWING.**

**proximus** (*dies*) : following as opposed to the preceding (*superior*).

**posterus** : following as opposed to the present or past.

**insequens** : next, in general ; subsequent.

**hic, haec, hoc** : the following, as follows.

**FORCE.** See **STRENGTH**.

**FORCES.** See **TROOPS**.

**FORTUNE.**

**felicitas** : happiness, i.e. the characteristic of the man who is favored by fortune.

**res secundae** : favorable circumstances ; prosperity.

**fortuna** is the fate that gives happiness or unhappiness.

**FURTHER.** See **THEN**.

**HAPPEN.**

**fit** : it is done, happens, without any secondary implication.

**accidit** (*ad* + *cadere* = befall) denotes chance happening ; used mostly of unfortunate events.

**contingit** denotes chance happening ; used mostly of favorable circumstances.

**evenit** (*e* + *venire*) : it turns out ; happening considered as a natural result of a condition, of circumstances.

#### HAPPY.

**felix** : successful, happy ; applicable to one who, by his own character and exertions, creates for himself outward happiness and a happy heart ; used actively also — bringing happiness.

**beatus** (part. of *beare*) : used of one who is contented at heart, and therefore happy ; blessed.

**fortunatus** : prospered, lucky ; used of one who has had good luck on a particular occasion ; or of one who is blessed in this world's goods, and so (supposedly) happy.

Used only in a transitive sense, i.e. making happy, are :

**prosper[us]** (*pro* + *sperare*) : according to (*pro*) one's hopes and expectations ; used with reference to the successful, happy outcome of an action.

**secundus** (*sequi*) : following, favoring, as the breeze that follows the ship ; used of the furthering influence while the action is in progress ; fortunate.

**faustus** (\**favustus*, fr. *favere*) is always a religious term ; accompanied by the blessing of God ; blest, happy.

#### HATE, HATRED.

**odium** (the general word) : a lasting feeling of repulsion arising from a real or imagined offence. "*Odium est ira inveterata.*" Cic. Tusc. II. 9.

**invidia** : a malicious, spiteful feeling, arising from envy of another's power, reputation, success, etc. ; used either subjectively or objectively.

**ira** : a (feeling of) longing for vengeance ; animosity, wrath.

#### HEALTH.

**valetudo** (*valere*, *val-idus*) : lit., strength ; used of the physical condition, good or bad. When the context does not

make it clear, the addition of such words as *bona, prospera, firma, optima*, or their opposites, is necessary.

**sanitas**: used of the sound and healthy condition (chiefly) of the soul and mind.

#### HEART.

**cor**: always the physical organ, except in the idiom *cordi alicui esse* = to be pleasing to some one.

**animus**: the heart as the seat of the feelings, passions (noble and base); the conscious soul with the power of will.

#### HISTORY.

**historia**: the written, systematic narration of facts or events, based on scientific investigation.

**res, res gestae**: the facts and events themselves which go to make history.

**memoria**: tradition, oral or written.

#### HOLY. See SACRED.

#### HOSTILE.

**hostilis**: acting like an enemy; ill-disposed like an enemy.

**hostium**: belonging to the enemy, on the enemy's side.

**hosticus** is archaic and poetical, but used in good prose of that which has a certain (external) relation to the enemy, as *hosticus ager*.

**infensus**: burning with bitter enmity and hate.

**infestus**: lit., of something that has received an impulse in a definite direction (so used of standards and weapons); always on the offensive, ready for immediate attack; aggressively hostile. For

**inimicus** and **adversarius**, see s.v. ENEMY.

#### INDEED.

**re(verâ)**: in truth, in reality; in contrast to a thought (expressed or implied) limited by "ostensibly," "as was said," etc.

**profecto, sane, certe, certo**, etc.: certainly; any way; these particles simply lend emphasis. **profecto** (*pro + facto* = "for a fact") is the strongest = as a matter of course. **certe** precedes and lends assurance to the whole thought, **certo**

to the predicate, as such, alone ; and **sane** concedes, grants something as true, and so = yes.

N. B. Oftentimes our "indeed," "really," etc.; are fully translated merely by placing the verb in an emphatic position.

## JOY.

**gaudium** : quiet, inner joy.

**laetitia** : the loud, outward expression of rejoicing. So the verbs *gaudere* and *laetari*. Note the difference in the phrases, *gaudio aliquo laetus*, the outward expression of the joy in the heart, and, vice versa, *gaudere alienâ laetitiâ*.

## KNOW.

**scire** : to know, understand from continued association with a thing ; to know how to use (e.g. a language or musical instrument) ; used only of certain knowledge, as opposed to hypothesis.

**noscere, cognoscere** : to know, recognize by external marks or characteristics ; to be acquainted with.

## KNOWLEDGE.

**scientia** : certain information, acquaintance with facts, not opinions, acquired by careful observation ; *scientia* never = science.

**doctrina** : learning, education, science.

**disciplina** : formal, systematic instruction ; and so its result, knowledge.

## LAST (of time and space).

**ultimus** : most distant in time or space from the beholder, speaker (or thinker), past as well as future.

**extremus** signifies (of space) the most remote point of an extensive matter, looking from the middle toward either end, and so, in particular, the latter part ; (of time) the end of a period of time or of an event.

**postremus** : the last of an enumerated series, with no more to follow ; the last in order, hindmost.

**summus (supremus)** : the highest, best, (in time) the last, e.g. of the end of life ; also used of all that has immediate



reference to death ; e.g. *supremi ignes* (= *rogus*), *supremus honor* (= *exsequiae*).

### LATE (*too late*).

**sero**: too late, belated.

**serius** is used in comparisons with *quam* or with the ablative of degree of difference.

### LEAST (*at least*).

**saltem**: used when the speaker comes down from a greater estimate to something smaller and therefore more certain ; (*saltem* is not used with numerals).

**quidem** (like γέ) is used to confine the judgment to a single point and emphasize that point.

**certe** is an asseverative particle, with which a writer, when he gives up his first supposition, wishes to make the next seem all the more certain (*certo*).

**minimum**: used with numerals.

### LEAVE.

**relinquere**: to go away from, leave behind, without any secondary implication.

**deserere** (*de* + *serere* = undo, disunite): to leave, from disloyalty or other bad motives, that to which one is in duty bound.

**destituere**: to leave any one helpless, to his fate ; forsake, abandon.

### LET. See PERMIT.

### LETTER.

**litterae** (the general word) is anything written ; accordingly, a communication, with reference to its contents, not to its form ; the only word for official or mercantile communications ; also letters, literature.

**epistula**: the technical term for letters as a department of literature ; a private letter, with reference to its epistolary form (i.e., e.g. at the beginning, *M. Tullius S(alutem) D(icit) Attico*, and at the end, *Vale et salve*) and the matter contained in it.

**LIVE.** See **DWELL.**

**LOSE.**

**perdere**: to lose in such a way that what is lost is absolutely destroyed, ceases to have worth or even existence; to lose absolutely and irrevocably.

**amittere**: to lose possession of through unfortunate circumstances or fate, usually against one's will.

N. B. To lose a battle = *vinci*, *inferiorem discedere pugna*; lose one's senses = *mente capi*; lose courage = *deficere animo*.

**LOVE.**

**amare** arises from feeling — affection or passion.

**diligere** (*dis* + *legere* = choose out) comes from a recognition of genuine worth and excellence in the object of one's love, from respect and admiration. *Diligere* is a purer, *amare* a more passionate love. So also the substantives, *amor* and *caritas*.

**carum habere** (hold dear) implies a comparison. Those who are — be it much or little — dearer than the world in general are to us *cari*.

**MAN.**

**vir** (cf. *virtus*) has no reference to age, but only to (1) noble, manly qualities and moral worth; (2) statesmanship or patriotic citizenship.

**homo**: human being, mortal; when man = mankind, the Lat. requires the pl., *homines*.

**mas** has reference only to sex; man as opposite to woman; male; (used also of animals).

**is**: used when a rel. clause follows; e.g. the man who . . . = *is qui* . . .

**MASS-MEETING, MEETING.** See **ASSEMBLY.**

**MIGHT.** See **POWER** and **STRENGTH.**

**MIND.**

**animus** ( $\sqrt{\text{an}}$  = breathe): the soul (see s.v.), mind as opposed to the body; and so also the heart, the seat of feeling and of the passions.

**mens** ( $\sqrt{\text{man}}$  = think): the thinking intellect — the power of

having concrete notions ; memory ; comprehension ; thought ;  
*mens* is common to man and animals.

**ratio** (cf. *veri* = to calculate, judge) : used of man only ; the reasoning mind, capable of conceiving abstract notions and drawing conclusions ; the judgment, reason.

### MOMENT.

**momentum** (*movere*) : an important, a decisive moment.

**punctum temporis** (*vestigium temporis, minima pars temporis*) : the smallest division of time ; a second.

**discrimen** : a critical moment ; crisis.

### MORE.

**insuper** : over and above ; in addition to.

**plus** (subst., adj. or adv.) has reference to quantity ; it is comparative to *multum* in answer to the question "how many?"

**magis** has reference to quality or degree ; it is comparative to *valde, magnopere*.

**amplius** denotes an increase ; above and beyond ; (of time and space) further.

**potius** denotes that there is a choice between two things ; rather.

### MOREOVER. See BUT.

### MUST.

**debere** (*de-(hi)bere* = to have something from somebody, to owe) : used of a moral obligation (considered objectively) ; ought.

**oportet** : it is a matter of prudence, discretion, expediency (subjectively considered).

**necesse esse** ; used of most urgent necessity ; it is unavoidable.

**opus esse** denotes a subjective need, from the satisfying of which one expects a benefit ; to need.

**cogi** : to be compelled to from outer force.

**facere non posse** (*quin*) : cannot but.

**-ndum esse** (pass. periphr. conj.) is general and can take the place of any one of these words.

### NEED. See WANT.

**NEW.**

**novus**: newly acquired, newly made, as not having existed before.

**novicius**: "belonging to a definite class of things, which bears a new and different character from otherwise corresponding things that have long existed." [Schmidt.]

**recens**: fresh; only just come into being.

**NEXT.** See **FOLLOWING.****NOBLE.**

**nobilis** ( $\sqrt{gno, noscere}$ ): noble by birth.

**bonus, probus, frugi**: honest; morally good; noble.

**ingenuus**: possessed of a noble, manly character.

**OBEY.**

**parere**: to do what those in authority bid — denoting a continual (but not slavish) obedience; to be subject to.

**oboedire** (*ob + audire*): to hearken to a command — to show obedience on each and every occasion.

**obsequi** (*ob + sequi* = follow compliantly): to accommodate one's self out of weakness or kindness to the will or counsel of another.

**obtemperare**: to conform to, comply with — obey; i.e. to arrange one's actions considerably so as to conform to another's pleasure or desire.

**OBTAIN.**

**obtinerere**: to come into possession of against resolute opposition.

**parare**: to come into possession of through one's own activity; to procure; provide.

**nancisci**: to get by a happy accident, without effort (or even purpose).

**ad- or con-sequi**: (lit., to follow up to the end); to get by labor and effort; to attain to.

**acquirere**: to get by wearisome toil; to secure; to earn.

**adipisci**: to acquire something pleasant or desirable by overcoming natural obstacles.

**impetrare**: to get by overcoming another's will, through asking or entreating.

OFFICE. See POWER.

# OLD.

**senex**: (of persons only); aged; old man.

**antiquus**: what was long ago (*ante*) and is perhaps no more; used always in a good sense.

**priscus** (*pro, prae*): primeval; stronger than *antiquus*; what once was, but certainly is no more; old-fashioned, as opposed to modern.

**vetus**: what has endured a long time and perhaps still is; what has come down from antiquity; what has had long experience or development; often used also in a bad sense.

**vetustus**: the same as *vetus*, but applicable to things only.

**vetulus** (dim. of *vetus*) is always used in a depreciatory way.

# GROW OLD.

**inveterascere**: to grow stronger, more abiding, with age.

**senescere**: to become *senex*, weak, with age.

**obsolescere**: to fall into disuse, become obsolete.

ON ACCOUNT OF. See ACCOUNT.

# ONCE.

**aliquando**: (indefinite) at any time whatever, present, past, or future.

**olim** (*olle, ille*): used of the far distant, past or future.

**quondam**: formerly, with a certain duration in the not too remote past.

**semel** (= *ἄραξ*): once for all.

# OR.

**aut** marks an essential difference in the terms connected and excludes from consideration any other; and further, the terms proposed mutually exclude one another.

**vel** suggests no real difference between the two terms but is mostly used to correct or complete.

**ve** (simply a weaker form of *vel*) is used in the same way, save that *ve* connects nouns only and is enclitic.

**sive** (*si + ve* = if you please) corrects a previous assertion.

or changes an appellative, but still leaves a choice between the two.

**an:** used only in double questions. See also **EITHER**.

### ORDER.

**iussum:** a bidding; the expression of one's will or wish; it does not imply that the person giving the order has a right to command.

**iussu** (*iussus, us*): same as *iussum*; ablative alone in general use. So also *injussu* = without orders from.

**imperium:** the command of a military officer, general, or prince.

**edictum** (*e + dicere*): a declaration; ordinance; a public, official proclamation of a magistrate or one in high official authority.

**signum:** lit., the signal, from which one may understand the command signified; then, the command itself. So also the corresponding verbs, *iubere, imperare, edicere*.

### OTHER.

**alter:** the other of two.

**alius:** the other of more than two; distinguished from all that have been mentioned.

**ceterus:** the other; that which exists besides; the rest, in contrast to similar or different things.

**reliquus:** the rest, the other part or parts of the same thing, in contrast to the whole.

**OTHERWISE.** See **ELSE**.

**OUGHT.** See **MUST**.

### PARTY.

**pars, partes:** the generic term; party as a part of the whole body politic.

**factio** has an odious accessory notion of a political faction, directed with partisan spirit against the interests of the state as a whole; "the opposition."

### PASS.

**fauces:** (lit., the throat); a narrow opening, a defile.

**angustiae** ( $\sqrt{\text{anh}}$  = choke, distress ; cf.  $\text{ἄγχω}$ , *Angst*) : a narrow, dangerous place.

### PEOPLE.

**gens** ( $\sqrt{\text{gen}}$ , *gi-gnere*) : a race — with reference to their having a common origin.

**natio** (*na-sci*, *natus*) : a tribe — with reference to birth and common fatherland. In a *gens* several *nationes* may be included.

**populus** ( $\sqrt{\text{ple}}$  = fill, *plenus*) : the sum total of the inhabitants of a city or country, in so far as they form a political unit, a whole, with the same laws, etc.

**plebs** (same root) : the common people as part of the *populus* and in contrast to the nobility ; this also is a political designation.

**vulgus** : the great mass of the people, the uneducated, ignorant rabble, the mob.

**homines** : simply men and women, people.

### PERHAPS.

**fortasse** (*fors*) : by chance ; the general word ; a "perchance" that implies probability.

**forsitan** : used mostly with potential subj. ; when used with indic., it is a "perhaps" that implies improbability.

**forte** : haply ; used after *si*, *sin*, *nisi*, *ne* (but not after *num* or *an*), words which themselves express only possibility.

**haud scio an** : perhaps ; used to modify an expression of personal opinion with which the speaker believes that most people will agree.

### PERMIT.

**sinere** : let, allow ; denotes a passive, almost indifferent condition — not to hinder or disturb any one in the execution of his designs.

**pati** : to suffer, tolerate ; *pati* also expresses a passive condition of the subject, but is used of enduring (patiently) unpleasant things which one usually would resist.

**permittere** : to grant of one's own free will — an active permission, almost = authorize.

**concedere**: to yield; give consent finally to what one has before opposed or forbidden.

**veniam dare**: to give permission to do a thing that in and of itself is not allowable.

**licet**: one is at liberty to; used of a thing that in and of itself is allowable, lawful.

**PERSON.** See **MAN**.

**PLEASANT.**

**amoenus**: charming, delightful; used almost exclusively of the beauties of nature.

**iucundus** (*juvare*): used of everything that gives delight or pleasant sensations.

**gratus**: used of what is near and dear and has real worth; grateful (active and passive), welcome.

**dulcis** (cf. γλυκός, \*gulcis) } (sweet) can only metaphorically =  
**suavis** (cf. \*σφαδύς, ἡδύς) } pleasant, dear.

**POEM.**

**poëma**: a longer poem (e.g. epic or dramatic), not divided into stanzas, written to be recited or read.

**carmen** (√*cas* = sing): a shorter poem, written to be sung, or, at least, so that it might be sung; a song, in stanzas; a lyric. *Carmen* is the more general word and *carmina* = poetical works.

**POWER.**

**potentia** (*potis, posse*): might; the strength that is given by external means and that would easily bring one into power; then, the power itself.

**potestas**: the lawful power of a civil magistrate.

**facultas**: ability, in general; esp. ability to perform, acquired by practice and education; opportunity (and ability) to do.

**regnum** (*rex, regere*): royal or absolute, unlimited power.

**dominatio**: a government of force.

**imperium**: the power of the commander-in-chief of the armies; of the highest office in a city or state. So also the corresponding verbs *posse, regnare, dominare, imperare*. See also s.v. **STRENGTH**.



**PRETEND.**

**simulare**: to pretend that a thing is so, which is not so.

**dissimulare**: to pretend that a thing is not so, which is so; to disguise a truth, conceal part of it. Observe this hexameter:  
*quae non sunt SIMULO; quae sunt, ea DISSIMULANTUR.*

**PROMISE.**

**polliceri** [*por (pro) + liceri* (= offer, bid)]: openly (*pro*) to offer of one's own accord; to proffer.

**promittere**: (to put forth, hold out) in good sense or bad; to promise so that the one to whom the promise is made can rely upon it and act accordingly; assure.

**spondere**: to pledge, bind one's self, judicially; used of a solemn promise made in court.

**recipere**: to take an obligation upon one's self to perform; promise. *Polliceri* gives assurance only of good will, *recipere* of accomplishment as well.

**PUNIC.**

**Poenus**: (a substantive) used with reference to the national character — viz., cleverness, baseness, faithlessness, hatred of Rome, etc.

**Punicus**: adj. to *Poenus*.

**Carthaginiensis**: simply the patrial, without any secondary meaning; from or of Carthage.

**RAIMENT** (change of). See **DRESS**.

**REALLY**. See **INDEED**.

**REASON**. See **MIND**.

**RELATIVES.**

**necessarii**: connected, be it by blood, friendship, clientship, or only business ties, in friendly relations.

**propinqui**: kith and kin, relations in general.

**affines**: neighboring; connected; related by marriage.

**consanguinei**: related by ties of blood —

**agnati**, on the father's side, and

**cognati**: on the mother's side; *cognati* is also more general — members of one family.

**REPUBLIC.** See **STATE.**

**REST.**

**ceteri**: the rest, as independent individuals, of as much importance as those actually named.

**reliqui**: the rest, *en masse*, as a matter of number, and without any special importance.

**REST.**

**quies**: inactivity — the condition in which one is not actively engaged but finding refreshment; (and so, = sleep).

**otium**: the condition in which one is free from the cares of his business; leisure.

**requies**: rest; and still more, recreation after labor.

**RIGHT.**

**fas**: right according to the divine and the moral law and the unwritten laws of nature.

**ius**: according to written human laws and statutes.

N. B. **Ius** is the generic word; say therefore *ius humanum et divinum*. Violation of *ius* is *iniuria*; of *fas*, *nefas*.

**licet, licitum est**: it is permitted, or rather not forbidden by either human or divine law.

**RULE.** See **POWER.**

**SACRED.**

**sacer**: belonging to or consecrated to the gods.

**sanctus** (p. p. of *sancire*): of itself pure and holy; as such under the protection of the gods, inviolable.

**SAY.**

**loqui**: to produce articulate sounds; used of the language of conversation; cp. *loquax* = talkative, wordy.

**fari** (cf.  $\sqrt{\phi\alpha}$ ,  $\phi\eta\mu\iota$ ,  $\phi\alpha\text{-}(\nu\omega)$ ): to pronounce in solemn, prophetic tones (chiefly poetic); then simply to pronounce, to articulate.

**dicere** ( $\sqrt{\text{diç}}$ ,  $\delta\epsilon\iota\kappa\text{-}\nu\upsilon\text{-}\mu\iota$ ): to show, expose; to give expression to thought; to make a formal speech, deliver an oration. *Loqui* has reference more to the sound, *dicere* to the thought, the meaning.

**inquam**: weaker than *loqui* and used mostly as a mere insertion in direct quotations, like our "said I," "said he," etc.  
**aio** (\**ag-i-o*): to give one's opinion; to say yes; usually inserted in indirect quotations.

NOTE. Cp. the exclamation "say!" = *quid ais?* and *ut aiunt* (= *ut ferunt*) in quoting a proverb.

**negare** (*ne* + \**ag-i-o*, *aio*): to say no; to say that . . . not . . .

### SCORN.

**contemnere**: to despise, belittle something that is usually thought much of or considered great.

**despicere**: to look down with disdain on something insignificant as compared with the subject.

**spernere**: to reject in scorn as something not acceptable or desirable; to spurn.

**repudiare**: to refuse by word or deed, so as to put to shame or disgrace the offerer.

**neglegere** (*nec* + *legere* = not to take up): not to heed, to slight, make light of, scorn.

### SHORE.

**litus**: beach; coast-line; the boundary-line of the sea.

**ora**: the boundary-line of the land; seashore; coast — an area; accordingly including the neighboring land (coast-lands) or even the inhabitants on the coast.

**ripa**: bank of a river.

### SHOW one's self.

**se praeberere**: show one's self, appear; (accompanied by adjs. good or bad).

**se praestare**: by one's actions to prove one's self; (with good adjs. only).

**se gerere**: to act; to behave; (accompanied by advs. good or bad).

### SO.

**adeo**: to such a degree; used with adjs., advs., and verbs, and regularly followed by an *ut*-clause.

**tantum**: so much, only so much; generally used only with verbs and followed by a *quam*- or *quantum*-clause.

**tam**: the really comparative "so"; used only with adjs. and advs.

**ita** and **sic** are very much alike; both are used only with verbs:

**ita** is corresponding adv. to *is*; as such it has more natural reference to what precedes (*quae cum ita sint*); and so, *ita ut* = so that, *ita* in oaths (e.g. *ita Juppiter faxit*), etc.

**sic** is corresponding adv. to *hic* and refers to what follows; and so *sic ut* = (so) as.

### SOON.

**mox**: used in comparisons between two events, one of which follows directly upon the other.

**iam** represents as present an expected event that is suddenly to take place.

**brevi** (*tempore*) signifies the shortness of the time within which an event is to take place.

**paulo post** = soon after.

### SOUL.

**spiritus** (*spirare* = breathe): breath, the act of breathing; the expression of the emotions of the soul; then, the spiritual power; and transferred, the soul itself.

**anima** ( $\sqrt{an}$  = breathe; cf. *ἄν-εμος*) is the material breath; in connection with this, the life, i.e. the life-supporting soul, but without any of the emotions of the soul.

**animus** ( $\sqrt{an}$ ) is the seat of feeling, will-power; the soul as independent of, superior to and ruling the body. See also **MIND**.

### SPEAK. See SAY.

### SPEECH.

**sermo** (*serere* = join, weave words together): conversation, i.e. language as a means of intercourse or for the correct expression of thought; e.g. *sermo patrius* = mother tongue; but *sermo Latinus* = good Latin.

**lingua**: tongue; language as the manner of speech peculiar to

separate peoples ; language as a means for making one's self understood.

**oratio** (*os*) : a somewhat long and elaborate discourse delivered to influence others ; also, the faculty of speaking, distinguishing human speech from the sounds made by animals.

**contio** (*conventio*) : a speech made before the assembly of the people or a mass-meeting of the soldiers — an harangue.

#### STATE.

**civitas** : the citizenship ; the state with reference to its component parts (the citizens) as a body politic.

**res publica** : the state with reference to its affairs, its constitution and administration.

**res** is often employed when the political *situation* is uppermost in the author's mind.

#### STATUE.

**effigies** : a plastic likeness, with reference to the artistic execution.

**signum** : the statue of a deity.

**statua** : the statue of a mortal. As in Engl., the proper name itself is often put for the statue, e.g. *Apollo* = an Apollo.

#### STRENGTH.

**vis** (used both of physical and of mental powers) is always operative, influencing others ; strength for offensive action ; **vires** = force.

**robur** : (oak) ; sound physical power ; strength for defensive action ; firmness.

**nervi, lacerti** : muscles, virile strength.

**copiae** : the strength that lies in money or soldiers — troops.

**opes** : means ; the strength that lies in power and influence — often also in money.

#### SUBDUE.

**domare** (*δᾰμ-νῆ-μι*) : to tame, to break ; by repeated subjugation to repress all inclination to resist.

**subigere** (*sub + agere*) indicates the great superiority of the subject and the helplessness of the object ; to bring under, put down.

**subicere** indicates the overwhelming power of the subject and ready compliance on the part of the object.

#### SURE.

**tutus** (p. p. *tueri*): protected; out of danger, secure; sure.

**securus** (*sē + cura*): free from care, unconcerned about danger, secure.

**certus** (p. p. *cernere*) (= **haud dubia**): settled, fixed; beyond all doubt; certain; assured.

#### TELL. See SAY.

**THAN.** Use **atque** in a construction like "other than" (e.g. *aliā ratione gerendum est bellum atque antea*) just as the Romans said *idem atque*; use **nisi** in such expressions as "what else than" = *quid aliud nisi*, etc. When there is a comparative, always use **quam** or the ablative.

#### THANK.

**gratiam debere** (*quod . . .*): to be owing in gratitude; to (have to) thank for.

**gratiam habere** (*quod . . . or pro*): to take a thing kindly; to feel obliged.

**gratias agere** (*quod . . .*): to express one's obligation in words; to show one's gratitude.

**gratiam referre** (*pro*): to requite, or recompense by word or deed; to prove one's self grateful.

#### THEN — FURTHER.

**deinde** denotes mere sequence — then; it is never used in transition to a new topic.

**deinceps** denotes what follows immediately in a regular series.

**jā**: used in continuing a list of arguments or examples.

**porro** (*pro*): forward, further (in time or space); an advance in the progress of an argument or thought; next, further, then.

**denique** marks the last step in the series; finally.

#### THREATEN.

**minari** and (its freq.) **minitari** (both trans.): to utter threatening words; to threaten one with something; to try to frighten.

**imminere, instare** (intrans.): to be dangerously near to; to regard with threatening looks.

**impendere** has the same meaning as *imminere*, except that the *impedens* threatens from above (lit., overhangs).

**-urum esse**: to be on the point of; e.g. it threatens to rain; the war threatens to break out, etc.

### THRONE.

**solium**: seat; a king's chair of state; throne, as seat.

**regnum**: throne = sovereign power.

### TOO.

**nimis** or **nimius**: used when the excess is more emphatic than the quality, i.e. when there is unusual emphasis on "too." It is rendered by the

**comparative** when there is an idea of comparison and *quam* follows or is understood. It is rendered by the

**positive** alone when the adj. (or adv.) of itself implies something unpleasant; e.g. *longum est narrare* = it would be too tedious to tell.

### TROOPS.

**copiae**: the forces as an inanimate tool in the general's hands.

**milites**: troops as individuals, living human beings; "men."

### TRY. See ATTEMPT.

### UNDERTAKE.

**recipere**: to undertake something at the instigation or request of others; to take an obligation upon one's self.

**suscipere** (*sub* + *capere* = under-take): to enter of one's own free will upon something difficult or burdensome; to take upon one's self.

**audere** (*avidus*): to be eager for, bold to, dare; and so, eagerly undertake without fear of danger and really do. See also ATTEMPT and BEGIN.

{ VOID OF (to be),

{ WANT. For WANT = wish, see WISH.

**egere, indigere**: to stand in absolute need of something necessary or desirable for a definite purpose and difficult to

obtain. *Egere* signifies the want itself, the state; *indigere* the feeling of want and the desire of meeting it.

**carere**: simply not to have — something good (seldom, something bad); to lack and be unhappily conscious of it.

**vacare**: (lit., be empty) to be void of, free from; not to have; the *vacans* is not conscious of any want, for (usually) he is free from something unpleasant, burdensome.

**opus or usus esse**: circumstances make something necessary for one's good or advantage.

**desiderare**: to miss; to long for something absent.

**WAR** (to finish a).

**bellum conficere** } to end a war by force of arms and the  
**debellare** } : destruction of the enemy's forces.

**bellum componere**: to end, by coming to a friendly agreement and making a treaty.

**WHOLE.**

**integer** (*in + ta(n)g-ere*): untouched, as opposed to what has been broken, injured; whole.

**totus**: the whole as a complete unit, in distinction from its parts. *Integer* and *totus* signify the whole, consisting of its parts; *omnis*, *universus* and *cunctus*, the sum of the parts that make up the whole.

**omnis** refers to all the different parts, be they where they may, as parts.

**universus** (*uni + versus* = turned into one) refers to all the parts, without exception, taken together, as a totality.

**cunctus** marks this collective unity still more strongly — all together.

**WISH.**

**optare** (cf. *optimus, optio*): to choose (and so) wish for that which one holds to be the best but of which the attainment lies beyond one's own powers.

**velle** denotes the energetic will; to wish and at the same time propose to try to realize the wish; to resolve; used also (but much less often) of passive willingness.

**desiderare**: earnestly (or uneasily) wish for an absent object; to long for.



**cupere** expresses an impetuous, passionate desire; (but also sometimes a moral feeling that seeks not one's own pleasure, but the good of others).

**avere** (cf. *avidus*) is like *cupere*, but indicates more an excited, passionate desire; to crave.

{ **expetere** denotes an earnest, conscious striving after an object.  
 { **appetere** denotes a blind, instinctive striving for.

### WITNESS.

**testis**: one who testifies, gives evidence.

**arbiter**: an eye-witness, who observes or overhears something and who can thus become a *testis*.

### WOMAN.

**femina** has a reference only to sex; opposite to *mas*. (This word alone is applicable to animals also.)

**muller**: as having the character of a woman, i.e. a "weaker vessel" than the opposite, *vir*.

{ **uxor** } wife, with reference to the married state; oppo-  
 { **coniunx** } site to *maritus*.

**matrona**: a married woman, with the secondary idea of dignity and nobility.

### WORD.

**vox**: every sound of the voice, articulate or inarticulate; then, every verbal utterance, capable of conveying thought.

**vocabulum**: a word as a part of speech; vocable. (Cp. Ger. (pl.) *Wörter*, not *Worte*.)

**verbum**: a single word but with reference to connected thought. (Cp. Ger. *Worte*, not *Wörter*.) So *verbum* = *proverbium*.

**dictum**: a clever, witty saying; a jest, joke.

### WORLD.

**mundus**: the ordered universe — *κόσμος*.

**orbis terrarum**: the earth; the world in which we live.

N. B. Guard against using either of these words in translating such peculiar idioms as "where in the world?" = *ubi terrarum*; "who in the world?" = *quis tandem*; "the wickedest man in the world" = *omnium sceleratissimus*, etc.



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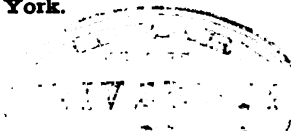
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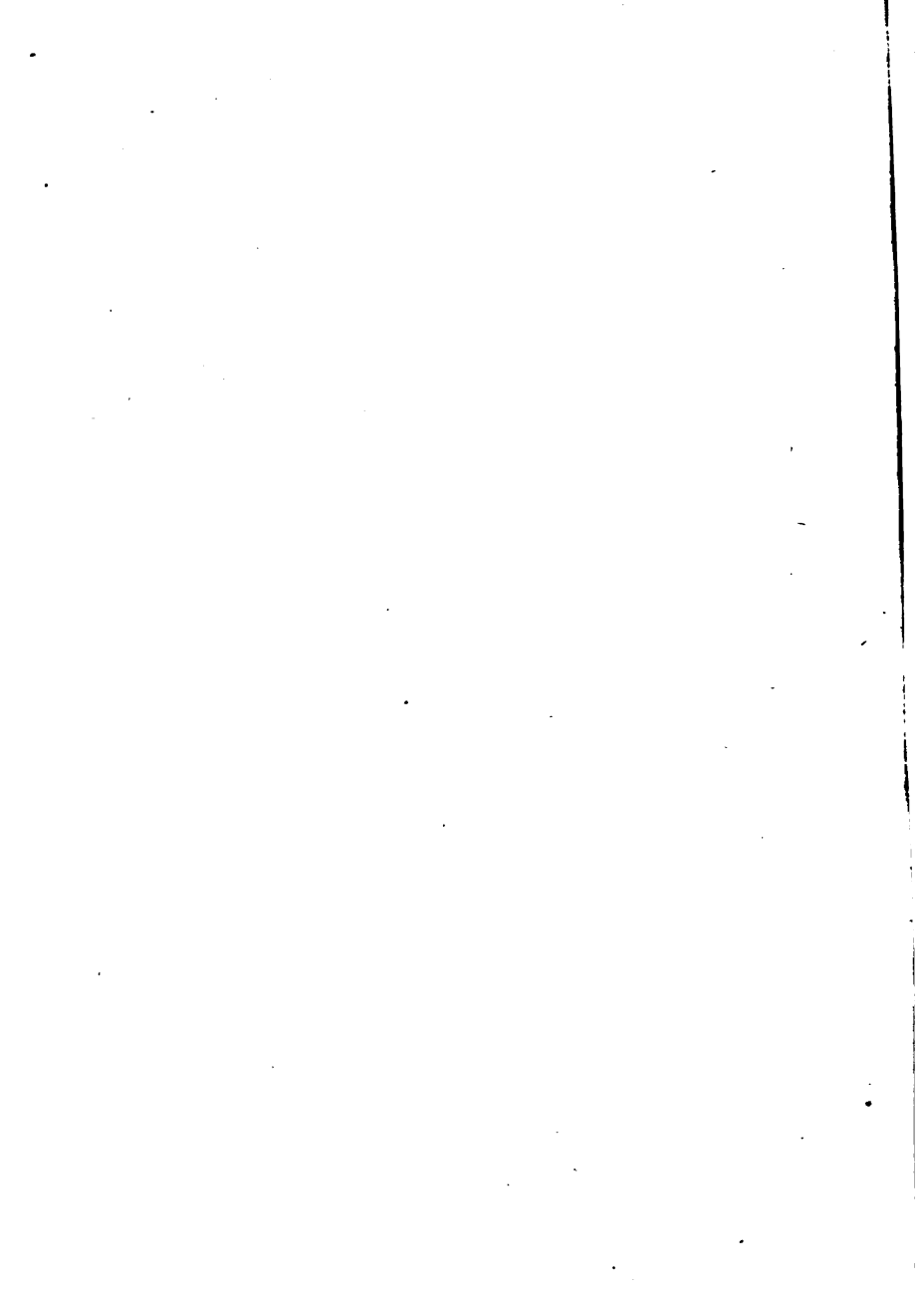
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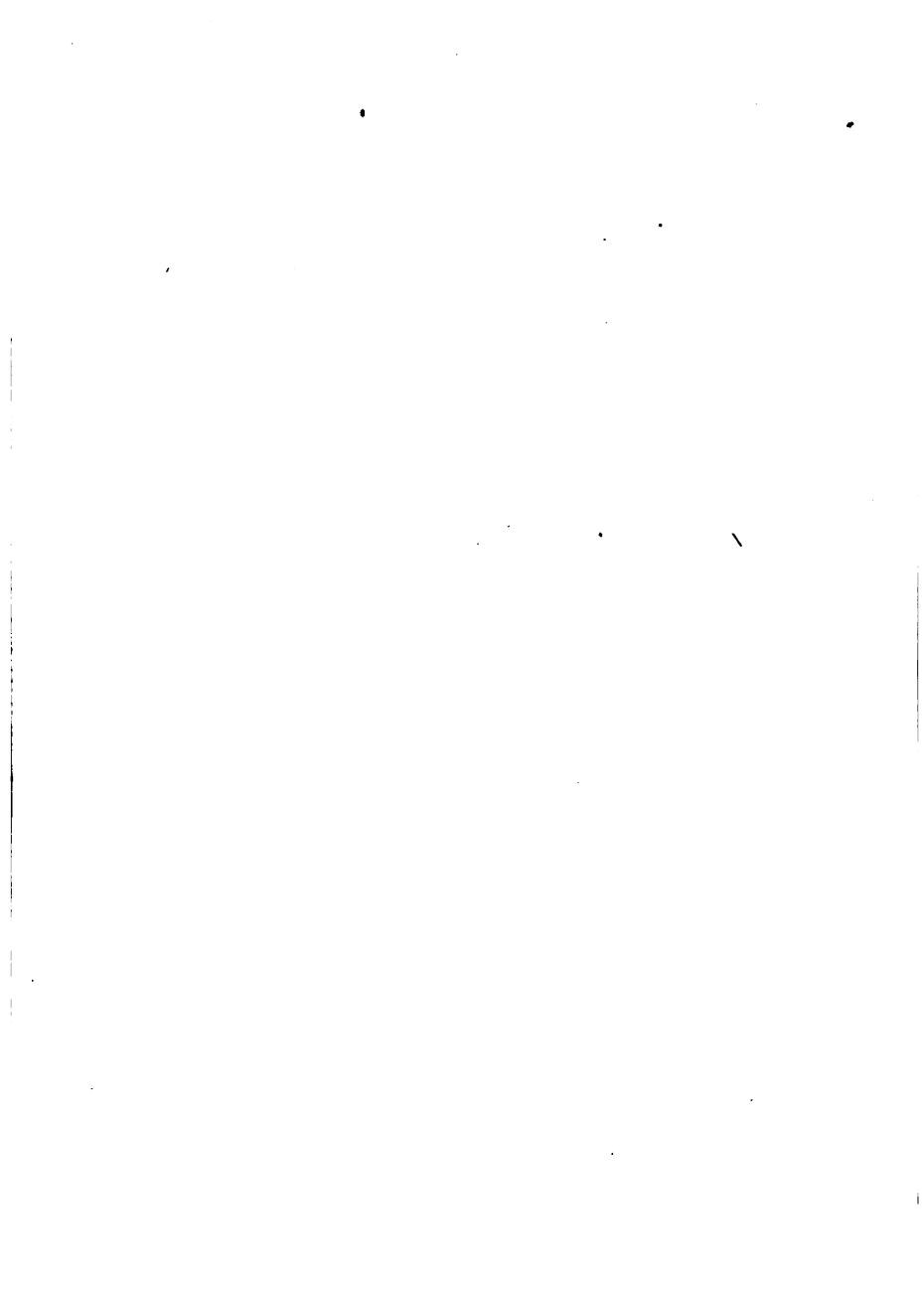
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